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SELECTIONS FROM
CHAUCER'S CANTERBURY TALES

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SELECTIONS

FROM

CHAUCER'S CANTERBURY TALES

(*Ellesmere Text*)

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

HIRAM CORSON, LL.D.

PROFESSOR OF ENGLISH LITERATURE IN THE CORNELL UNIVERSITY

'*A profoundly human soul with a marvellous*
power of speech'

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PREFACE

This edition of Selections from *The Canterbury Tales* has been prepared as an introduction to the study of Chaucer as a poet rather than as a writer of fourteenth century English; and, accordingly, all philological information not absolutely needed for such study has been omitted; but all requisite aids to a knowledge of the language as it is, irrespective of its sources, are afforded by the synopsis of grammatical forms given in the General Introduction, and by a designation of the grammatical categories of all words recorded in the Glossary, except where the definitions indicate the same.

It was not thought necessary to obtrude upon the student's attention the unimportant variations which the different texts of *The Canterbury Tales* exhibit. Attention is called in the Notes to any variation which gives a different meaning from the reading of the Ellesmere text. In a very few cases, other readings than those of the Ellesmere have been adopted, but their adoption has always been noted. It is remarkable how slight the variations in the several texts really are. The reproduction of the seven best manuscripts of *The Canterbury Tales* revealed the fact, not before so certainly known, that, with very few exceptions, we must

And every student and editor of Chaucer must feel under obligations, direct or indirect, to the founder and indefatigable conductor of the London Chaucer Society, the Early English Text, the New Shakespeare, the Browning, and other societies, Dr. F. J. Furnivall, to whom the whole learned world is more indebted than to any other living man, for being put in possession of manuscript literature of the earlier periods of the English language, and for being furnished with extensive material subservient to the study of later authors.

HIRAM CORSON.

Cascadilla Cottage, Ithaca, N.Y.,
August 29, 1896.

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GENERAL INTRODUCTION

I. BIOGRAPHICAL SKETCH

After all the most careful and untiring researches of late years into contemporary records of every kind, the facts which have been gleaned having a direct or an indirect connection with the personal history of Chaucer are very few and far between. All the scattered fragments of his outer life which have been laboriously gathered up contribute nothing to our knowledge of the real personality of the poet. But for such knowledge his works afford abundant material. Every devoted and sympathetic student of them can know much of what manner of man Geoffrey Chaucer was in his essential being; and such knowledge is of vastly more importance than that of any quantity of mere biographical circumstance.

The year of his birth was long held to be 1328. The antiquary, John Leland (1500–1552), who wrote the first life of Chaucer, contained in his *Commentarii de Scriptoribus Britannicis*, not published till 1709, makes no mention of the year of his birth. In the brief biographical sketch prefixed to Thomas Speght's edition of his works, published in 1598, it is stated that 'Geoffrey Chaucer departed out of this world the twenty-fifth day of October, in the year of our Lord 1400, after he had lived about seventy-two years.'

In this statement there is only an implication of the birth year. In the life prefixed to Urry's edition of Chaucer, published in 1721, the year 1328 is for the first time actually stated as the date of his birth; and this date was accepted until the investigations promoted by the London Chaucer Society, founded in 1868, showed it to be untenable, and pointed to the year 1340 as the most probable. It may have been a little earlier, but certainly not later.

His father, John Chaucer, who died in 1366, was 'citizen and vintner of London,' and his mother, whose Christian name was Agnes, was his father's second wife. It is probable, but not wholly certain, that the poet was a Londoner by birth. That he must have enjoyed good early advantages of education, in the conventional sense of the word, is evident enough; but it is not necessary to suppose that his varied learning, as exhibited in his writings, implies a residence at a university. There is no reliable authority that he was either at Oxford or Cambridge, John Leland's account of his residence at Oxford notwithstanding.

In 1357, previous to which year nothing whatever is known of his life, Chaucer was a page in the household of Lionel, Duke of Clarence, second son of Edward III. His first military service appears to have been in 1359, when Edward III. made his last invasion into France; but in what capacity he served is not known. He was taken prisoner at Retters, 'a place,' says Lounsbury, 'no longer known, at least to biographers of the poet. By most it is thought to be the village of Retiers, not very far from Rennes in Brittany. This view may be true, but it is certainly not plausible. When Chaucer was taken prisoner, Edward's forces had not been in that province, and there seems no ground to suppose that he was absent from the main army.' On the following first of March, 1360, the

King paid £16 towards his ransom; from which fact it may be inferred that he was no longer in the service of Prince Lionel, but in the immediate service of the King.

From the last mentioned date up to the 20th of June, 1367, a period of seven years and more, no record of him or of his doings has been discovered. At the latter date he was pensioned by the King, 'de gratia nostra speciali et pro bono servitio quod dilectus valettus noster Galfridus Chaucer nobis impendit et impendet in futurum' (of our special grace and for the good service which our beloved valet, Geoffrey Chaucer, has rendered and will render in the future). From this expression of the royal favour, it is quite evident that during the blank in the poet's life, between 1360 and 1367, he was a favourite valet at the Court. In 1368, he is spoken of as 'unus valettorum Cameræ Regis' (one of the valets of the King's Chamber), or Household, a position which he appears to have held till 1372, after which he is styled 'Armiger,' or 'Scutifer' (esquire). In 1369, he was again in military service of some kind, in France, or elsewhere on the continent; and on the 20th of June, in the following year, Letters of Protection, to continue in force until Michaelmas, were given him on the occasion of another visit to the continent, but in what capacity it is not known. That he was back in England on the 8th of October is evident from the fact that on that date he drew his pension in person.

Chaucer's marriage, when it took place, and whether it was well or ill assorted, shares the fate of obscurity which is shared by nearly all the other events of his life. But he must have been married before 1374, for, by a warrant dated the 13th of June of that year, 'the Duke of Lancaster (John of Gaunt, fourth son of Edward III.) granted him an annuity of £10 for life, to be paid to him at the manor of the Savoy, in consideration of the good service which he and his wife Philippa had rendered to the said Duke, to his Consort, and to his mother the Queen.' This grant is supposed to have been a commutation of a pension granted in 1372 to his wife, Philippa. In September, 1366, a Philippa Chaucer is mentioned as one of the ladies of the Chamber to the Queen; and there can be little or no doubt that she was the same Philippa Chaucer mentioned in the Duke of Lancaster's grant to Chaucer of an annuity of £10.

Some of Chaucer's biographers and critics have seen evidences of his matrimonial unhappiness, in various passages in poems which are known to have been written after his marriage. But such passages are, perhaps, no more trustworthy as bearing testimony to the poet's own married life, than are passages in Shakespeare's Plays which critics have taken as evidence that Shakespeare's marriage was ill-assorted and unhappy.

Whatever any of the Canterbury characters may be made to say derogatory to wives and the marriage state, Chaucer himself certainly had the highest estimate of womanhood, and he was not the man to give expression to bitter feelings of his own, if he had them, and he must have been exceptionally free from such feelings in all his relations in life.

In December, 1372, Chaucer again left England, this time for Italy, and on international commercial business, he being joined in a commission with two citizens of Genoa, 'to treat with the Duke, citizens, and merchants of Genoa, for the purpose of choosing some port in England where the Genoese might form a commercial establishment.' Before his departure, the sum of £66 13*s.* 4*d.* was advanced to him for his expenses. That he was back in England by the 22d of November, the following year, appears from his receiving, at that date, his pension in person. There are no records of his doings and experiences during this visit to Italy, nor of the places he visited, except Genoa and Florence. On the 4th of February, 1374, he received the additional sum of £25 6*s*. 8*d*. at the Exchequer, 'for his expenses while in the King's service at Genoa and Florence in the preceding year' (profisciendo in negociis Regis versus partes Jannue et Florence in anno xlvii).

No reliable evidence exists that he visited Petrarch, at Padua, during this visit, and learned from him the story of patient Griselda. It would be a pleasant fact, if it could be established as a fact, that these two poets met; but conclusive testimony thereto is wanting.

What the Clerk of Oxford, in *The Canterbury Tales*, is made to say in the Prologue to the Tale of Griselda,

> 'I wol yow telle a talė which that I
> Lernėd at Padwė of a worthy clerk,
> As prevėd by his wordės and his werk; . . .
> Fraunceys Petrak, the lauriat poete,
> Highte this clerk whos rethorikė sweete
> Enlumynėd al Ytaille of poetry,' —

is all that can be produced in evidence, and this cannot be interpreted as an experience of the poet's own, except on the principle expressed by Cæsar (*B. G.* iii. 18), that 'fere libenter homines id, quod volunt, credunt' (men, for the most part, readily believe what they wish to be true). This was especially the case with William Godwin, who, in his big *Life of Geoffrey Chaucer*, 2 vols. 4to, tells us all about the visit of the English, to the Italian poet! Some of the details of the visit, related by Godwin, with cool audacity, as simple matters of fact, are decidedly amusing. (See Vol. II. pp. 150–158.)

He concludes his special and specious pleading with the remark that 'a man must have Mr. Tyrwhitt's appetite for the fascinating charms of a barren page and a meagre collection of dates, not to perceive that the various coincidences enumerated; — Chaucer representing the speaker as having learned his tale from Petrarca at Padua, though it was previously the property of Boccaccio; Padua being then Petrarca's actual residence; the embassy of Chaucer to Genoa in 1373; and Petrarca having in that very year translated the tale into Latin prose; — not to perceive, I say, that these coincidences furnish a basis of historical probability, seldom to be met with in points of this nature.'

These coincidences are, indeed, worthy of some consideration; but, as Sir Harris Nicolas observes, 'until accident brings some hitherto undiscovered document to light, Chaucer's visit to Petrarch and its attendant circumstances must remain among the many doubtful circumstances in the lives of eminent men, which their admirers wish to believe true, but for which their biographers ought to require surer evidence than what Godwin calls "coincidences which furnish a basis of historical probability."'

During the remainder of the reign of Edward III., who died in June, 1377, Chaucer received many additional expressions of the royal favour, in the form of grants, appointments, etc., and was sent, with divers noblemen, on secret missions to the continent.

Of appointments in the civil service, one of the most important was that of 'controller of the customs and subsidy of wools, skins, and tanned hides in the port of London during the King's pleasure.' This position was held for a period of more than twelve years, namely, from June 8, 1374, until toward the end of 1386. His successor was appointed on the 4th of December of that year. To this appointment was added in 1382 that of 'the controllership of the petty customs, consisting of wines, candles, and other articles.' This position appears to have terminated at the same time with the other. Its duties he could perform either in person or by deputy; those of the other controllership he was required to perform in person, and they must have been arduous. But on the 17th of February, 1385, he was granted the privilege of nominating a permanent deputy.

The royal favour shown to Chaucer by Edward III. was continued, without abatement, by his successor, Richard II. He enjoyed, if anything, an increase of royal favour under Richard. The annuity granted him by the late King was continued by letters patent. He was associated in some capacity with the ambassadors sent to France, the year following the succession of Richard, to negotiate the King's marriage with the daughter of the King of France.

In May, 1378, furnished with letters of protection till the following Christmas, he was sent with Sir Edward Berkeley to Lombardy on some military mission, the nature of which is not known.

There is no record of any subsequent mission abroad with which Chaucer was in any way connected.

The grants and appointments and missions which Chaucer owed to royal favour, whatever else they may signify, certainly bear testimony to the confidence reposed in his great general ability, and confirmed by the capacity which he had shown for diplomatic and civil affairs; and they are now of interest to us entirely on that account.

It was largely due to his wide relationship with, and his active participation in, civil and state affairs, as stimulating and determining agencies, that Chaucer's poetical genius gave us, in *The Canterbury Tales*, and in the Prologue thereto, a better idea of what manner of people lived in England in the fourteenth century than do all the histories of that period which have been written. And he did this without in the least transgressing the legitimate limits of his art, and because he did not transgress them. With a poet's impressibility, and a poet's eye for the characteristic, the picturesque, and the essential, he delineated for all time the features of the society around him; and to his poetry and to the *Vision of William concerning Piers Plowman*, by William Langland, we are chiefly indebted for whatever sympathy (fellow-feeling) we may have with the life that was led by English men and English women in the great historic age of Edward the Third. 'It is life in its largeness, its variety, its complexity,' says John Richard Green, in his *Short History of the English People*, 'which surrounds us in *The Canterbury Tales*. . . . Taken as a whole the poem is the work not of a man of letters, but of a man of action. He has received his training from war, courts, business, travel — a training not of books, but of life.'

That the three greatest princes of English literature, Chaucer, Shakespeare, and Milton, should have been such business men as they were, Chaucer and Milton in civil and state affairs, and Shakespeare in theatrical and private affairs, is an argument against a prevalent idea that great poetical genius necessarily disqualifies a man for worldly business and worldly interests.

Shakespeare did not say

> 'In the face of my soul's works
> Your world is worthless and I touch it not
> Lest I should wrong them; . . .
> look upon his life!
> Himself, who only can, gives judgment there.
> He leaves his towers and gorgeous palaces
> To build the trimmest house in Stratford town;
> Saves money, spends it, owns the worth of things,
> Giulio Romano's pictures, Dowland's lute;

Enjoys a show, respects the puppets, too,
And none more, had he seen its entry once,
Than "Pandulph of fair Milan Cardinal."'[1]

Milton was the great central figure of his age, sustaining to it the most intimate and sympathetic and active relationships; and of all that constituted its highest life, his works, both prose and poetical, are the best existing exponent. Of the principles involved in the great contest for civil and religious liberty, carried on in his day, his prose works are the fullest embodiment. Professor Goldwin Smith, in his article on Pattison's Milton, remarks: 'Looking upon the life of Milton the politician merely as a sad and ignominious interlude in the life of Milton the poet, Mr. Pattison cannot be expected to entertain the idea that the poem is in any sense the work of the politician. Yet we cannot help thinking that the tension and elevation which Milton's nature had undergone in the mighty struggle, together with the heroic dedication of his faculties to the most serious objects, must have had not a little to do both with the final choice of his subject and with the tone of his poem. "The great Puritan epic" could hardly have been written by any one but a militant Puritan.'

And so it may be said, to get back to our poet, that *The Canterbury Tales* could hardly have been written by any one, the requisite poetical genius being given, who had not had the wide relationships and dealings with all sorts and conditions of men which Chaucer certainly had in the numerous positions in the civil service which he filled, and in the diplomatic missions in which he bore a part, along with men far his superior in rank. 'The subordinate,' says Lounsbury, 'doubtless furnished the brains and did the business. The superior supplied the dignity, took the credit, and drew the larger portion of the pay.' Chaucer, however, appears to have been quite amply paid for his various services. Where amounts are given, and they generally are, in the state records to which we are almost entirely indebted for our scraps of knowledge regarding him, it must be remembered that these amounts represent, in value, at least, twelve times the same amounts in modern money. But it is evident that, from some cause or other, perhaps an excessive generosity, Chaucer was frequently in pecuniary straits. No evidence exists of extravagance in living.

---

[1] Browning's *Bishop Blougram.*

Chaucer was a member of the Parliament which was in session from the first of October to the first of November, 1386, he having been elected Knight of the Shire for Kent. 'All its proceedings were directed against the Ministers, who represented the party of which Chaucer's patron, the Duke of Lancaster, was the head.'

Chaucer's loss of his two controllerships soon after the close of this Parliament may have had some connection with the stand he took in its proceedings. 'It is extremely likely,' says Sir Harris Nicolas, 'that he became obnoxious to Thomas Duke of Gloucester, and the other Ministers.' Whether likely or not, the fact that Chaucer was out of office during the ascendency of the Duke of Gloucester faction, appears to have some such significance.

In May, 1389, the regency came to an end, and Richard appointed a new Ministry, members of which were the Duke of York and John of Gaunt's eldest son, the Earl of Derby (Henry of Lancaster). The latter, previously hostile to the King, became one of his chief favourites and counsellors.

With the new state of things Chaucer's fortunes were at once improved in the form of important and profitable appointments. As early as the 12th of July, 1389, within two months after Richard assumed the reins of government, he was appointed to the profitable office of Clerk of the King's Works at the Palace of Westminster, the Tower of London, the Castle of Berkhemstead, the King's manors of Kennington, Eltham, Clarendon, Sheen, Byfleet, Childern Langley, and Feckenham; at the Royal Lodge of Hatherbergh, in the Forest, at the Lodges in the Parks of Clarendon, Childern Langley, and Feckenham, and at the Mews for the King's falcons at Charing Cross; the duties attaching to which he was privileged to perform by deputy. In July, 1390, he was engaged to conduct the repairs done on St. George's Chapel, at Windsor. It was on the 6th of September of this year that Chaucer was twice robbed of the King's money, which he had in his possession, to the amount of about £20; also of his horse and other property. From the reimbursement of the money stolen he was exempted by a special writ dated January 6, 1391. (See 'The Robberies of Chaucer by Richard Brerelay and others at Westminster, and at Hatcham, Surrey, on Tuesday, Sept. 6, 1390. Edited from the contemporary enrolments by Walford D. Selby, esq., of the Public Record Office.'—Chaucer Society. *Life-Records of Chaucer*, I.)

The above positions Chaucer held until some time in 1391. Whether he was then deposed or voluntarily resigned, is not known. John Gedney succeeded him, on the 17th of June, as Clerk of the Works at Westminster, etc., and on the 8th of July as Clerk of the Works at St. George's Chapel, Windsor. Chaucer may have desired a season of literary leisure. The wonder is how he found time, in the midst of his engagements and official duties, for the large amount of literary work which he accomplished. The unfinished state in which *The Canterbury Tales* and other of his works were left, may be, perhaps, attributed to the fact that when they were planned he calculated upon having more time for their completion than he afterwards, by reason of his official duties, was able to command.

That he had proved himself, with his great and varied abilities and experiences, unqualified for the duties of the clerkships of the King's Works, is hardly to be supposed, and there is sufficient evidence that he had not declined in the royal favour.

From the summer of 1391 up to the 28th of February, 1394, a period of nearly three years, nothing is known of Chaucer's way of life, except that, in 1886, Mr. Walford D. Selby communicated to the London *Athenæum* of November 20, 1886, a discovery in Collinson's *History of Somersetshire* (1791), that Richard Brittle and Geoffrey Chaucer sometime between June, 1390, and June, 1391, were appointed by the Earl of March, grandson of Lionel, Duke of Clarence, foresters to the North Petherton Park in Somersetshire, and in 1398, Chaucer was appointed sole forester by Eleanor, Countess of March.

On the 28th of February, 1394, Richard II. granted Chaucer £20 a year, for life. For some time previous to this date, it is evident that he was in straitened circumstances, which continued, with occasional alleviations, for the remainder of his life. Several loans from the Exchequer are recorded, and anticipations of his pension. On May 4, 1398, he gets Letters of Protection from Richard II., to the effect that 'Whereas the King had appointed his beloved Esquire Geoffrey Chaucer, to perform various arduous and urgent duties in divers parts of the realm of England, and whereas the said Geoffrey, fearing that he might be impeded in the execution thereof by his enemies [the Latin is *æmulos*], by means of various suits, had prayed the King to assist him therein, and that therefore the King took the said Geoffrey, his tenants and property, into his special protection, forbidding any one to sue or arrest him on any plea except it were connected with land, for the term of two years.'

These Letters of Protection do not necessarily signify that Chaucer was in pecuniary distress (such letters having been frequent without such cause) ; but it is very likely that that was the fact of the case. In October of the same year Chaucer is granted, by letters patent, a tun of wine yearly, for life, — the immediate result of a petition he made to the King for the same. This grant and the Letters of Protection issued to him the previous May certainly bear testimony to the good-will of Richard toward him; but it is not likely that his good-will was specially due to Chaucer's poetical genius, but rather to the 'various arduous and urgent duties in divers parts of the realm of England,' mentioned in the Letters of Protection.

Within the year following, Richard was deposed and Henry of Lancaster was declared King, September 30, 1399. To him Chaucer immediately addressed the Envoy to his *Compleint to his empty Purse :*

> O conquerour of Brutes Albioun!
> Which that by lyne and free eleccioun
> Ben verray king, this song to you I sende;
> And ye, that mowen al our harm amende,
> Have minde up-on my supplicacioun!'

Chaucer received an immediate response to his appeal; for, on the 3d of October, four days after he was declared King, Henry granted him an annuity of forty marks (£26 13*s*. 4*d*.) in addition to the £20 granted him by

Richard. This grant may have been an expression of strong personal interest on the part of the son of his old patron.

There is a record that on the 13th of October following, new copies of his two grants of pensions were given to Chaucer, the old ones of the 28th of February, 1394, and the 3d of October, 1399, having been lost.

The *Compleint* was, no doubt, written sometime before Henry's accession to the throne, 'on some occasion,' Skeat supposes, 'of special temporary difficulty, irrespectively of general poverty; and that the *Envoy* was hastily added afterwards, without revision of the poem itself.'

Unless the *Parson's Tale* was finished later, the *Envoy* was, perhaps, Chaucer's very last composition which has come down to us.

Professor Lounsbury thinks it 'a possibility, perhaps a plausible supposition,' that Henry of Lancaster was, partly at least, the original of the description of the Knight, in the Prologue to *The Canterbury Tales*. (See *Studies in Chaucer*, Vol. I. pp. 91–93.) He concludes his remarks thereupon with stating that 'no one will indeed pretend that the portrait drawn in the Prologue of the Knight — who is specially celebrated as fighting for the Christian faith — can have been designed even remotely as a representation of the deeds of Henry IV. The events in which the former is described as sharing happened before the latter was born. Still it is conceivable that in the portrayal of the character Chaucer may have had in mind the son of his patron, upon whom had been fixed, long before he came to the throne, the hopes of the party discontented with the profligacy and misgovernment of Richard II. The view can only be taken for what it is worth. In the matter of positive evidence there is nothing in favour of it that is entitled to the name.'

In 1399, Chaucer was not yet sixty years of age, if 1340 be the correct year of his birth, or not yet sixty-five, if he was born as early as 1335, and it may be inferred that he looked forward to several more years of life quite comfortably provided for, and under a sovereign to whom he could always look for assistance, if it should be needed; for on the 24th of December, 1399, he leased a house in the garden of St. Mary's Chapel, Westminster, for as many of fifty-three years as he might live, the rent being £2 13*s.* and 4*d.* So it appears that the long lease was not taken for any other considerations than his own occupancy of the house; for he had but a life interest in the lease, the premises to revert to the Custos of the Chapel if the tenant died within the term. This lease is preserved in the Muniment Room of Westminster Abbey. Godwin gives it entire in his *Life of Chaucer*, London, 1803, Vol. II. pp. 640–642, Appendix, No. xxvi, the caption being 'Indentura inter custodem capelle [beate Marie Westmonasterii] et Galfridum Chaucer pro domo certo juxta capellam [predictam.] firma liii^{s} iv.'

The last records of Chaucer are, that on the 21st of February, 1400, he received £10 of the pension granted him by Richard II., which his successor had confirmed; and on the 5th of June, of that year, Henry Somere, Clerk of the Receipt of the Exchequer, received for him £5, being part of £8 13*s.* 5*d.* due on the 1st of March, of the pension granted him by Henry IV.

Chaucer occupied his house but ten months after he took the long lease of fifty-three years; for he died on the 25th of October, following, according to the inscription on the altar tomb of gray marble, erected by Nicholas Brigham, a date which is supposed to have been copied from the earlier tomb, and is probably correct. His body was buried in St. Benet's Chapel, in Westminster Abbey (south transept, or Poet's Corner). The inscription, now much defaced, runs:

M.S.
QUI FUIT ANGLORUM VATES TER MAXIMUS OLIM,
GALFRIDUS CHAUCER CONDITUR HOC TUMULO:
ANNUM SI QUÆRAS DOMINI, SI TEMPORA VITÆ,
ECCE NOTÆ SUBSUNT, QUÆ TIBI CUNCTA NOTANT.
25 OCTOBRIS 1400.
Ærumnarum requies mors.
N. Brigham hos fecit musarum nomine sumptus
1556.

In 1868, a memorial window was erected to the poet immediately above the tomb, a full description of which, by Dean Stanley, is given in Appendix III. to Part 1, of 'A temporary preface to the six-text edition of Chaucer's *Canterbury Tales*,' by F. J. Furnivall.

Chaucer's wife Philippa appears to have died in 1387, as subsequent to that year there is no record of any payment of her annuities. The last payment was made on the 18th of June, 1387. She was one of the ladies of the Chamber to the Queen until the latter's death, in 1369. After that she appears to have been in the service of Constance of Castile, Duchess of Lancaster, second wife of John of Gaunt, who granted her in 1372 a pension of £10 a year. If, as has been supposed by some, and accepted as a fact by others, that Philippa Chaucer was the daughter of Sir Payne Roet, Guienne King of Arms, who came over from Hainault with the Queen of Edward III., she was then the sister of Katharine, widow of Sir Hugh Swynford, who became, in 1396, the third wife of John of Gaunt. This relationship, Speght states as a fact; and he is followed by Urry and, of course, by Godwin, who always 'most powerfully and potently believes,' to use Hamlet's words, what he wishes to be true.

'Although,' says Sir Harris Nicolas, whose judicial mind is ever apparent, in his *Life of Chaucer*, 'it has not been ascertained positively whom Chaucer married, the statement that his wife was Philippa, daughter and coheiress of Sir Payne Roet, . . . scarcely admits of a doubt.'

The only child of Chaucer known of with certainty was a son Lewis, for whom, when ten years of age, his father wrote the *Treatise on the Astrolabe*, ascribed, but not with entire certainty, to the year 1391. This Treatise, if for no other reason, is interesting as an expression of paternal affection and tenderness.

It has been carefully edited from the earliest manuscripts, by Dr. Skeat, for the Chaucer Society.

Nothing whatever is known of what became of this son.

There was a Thomas Chaucer, supposed by some of Chaucer's biographers to have been the son of the poet. But after a great deal of controversy on the subject of his relationship to the poet, no positive conclusion has been arrived at. He held high positions, and by marriage acquired large estates. He died in 1434.

For a presentation of the arguments which have been advanced on both sides in this never-to-be-settled question, the student who cares enough for the matter should consult Professor Lounsbury's *Studies in Chaucer*, Vol. I. pp. 102–112.

II. SOME FEATURES OF CHAUCER'S POETRY

The only way, of course, truly to know Chaucer as a poet is through sympathetic reading of his poetry. It is only through such reading that any poet can be known, and not through presentations by critics, however sagacious, of the characteristics of his genius. But criticism which is the result of sympathetic relationship and consequent insight may serve to induce in a reader the right attitude toward a poet — the attitude demanded for the best response to him. Of such criticism James Russell Lowell's essay on Chaucer, contained in his *My Study Windows*, affords a signal example. Every student of Chaucer should give a careful reading, should give several careful readings, to this essay.

I shall here call attention only to a few features of Chaucer's poetry, as exhibited in *The Canterbury Tales;* namely, his similes, comparisons, and metaphors; his maxims, proverbs, and sententious expressions, generally; his use of alliteration; and his Scriptural allusions.

Chaucer's similes are in keeping with the light touch so generally characteristic of his poetry. They are very brief, and cause no stoppage in the current of thought and feeling, which never eddies about them. In this respect they bear a striking resemblance to the similes in the Hebrew poetry. See, for examples, Job v. 26; xiv. 2; Psalm i. 3, 4; xvii. 17; xxxi. 12; xxxvi. 6; xxxvii. 2, 35; xxxix. 11; lii. 2, 8; lviii. 4, 8; lxxii. 6; lxxxiii. 13, 14; xcii. 12; cii. 6, 7, 26; civ. 2; Proverbs xviii. 19; xxiii. 32; xxiv. 4; xxv. 11, 12, 19, 20, 25, 28; xxvi. 1, 8; Isaiah xxxviii. 12; lvii. 20; lviii. 11; Jeremiah xxxi. 12; 2 Kings xxi. 13.

The following afford good characteristic examples of Chaucer's similes:

And of his port as meeke as is a mayde, A 69.

Embrouded was he, as it were a meede
Al ful of fresshe floures whyte and reede, A 89, 90.

his eyen greye as glas, A 152.

That stemed as a forneys of a leed, A 201, 202.

His palfrey was as broun as is a berye, A 207.

His nekke whit was as the fleur-de-lys, A 238.

His eyen twynkled in his heed aryght
As doon the sterres in the frosty nyght, A 268.

As leene was his hors as is a rake, A 287.

Whit was his berd as is the dayesye, A 332.

whit as morne milk, A 358.

His berd, as any sowe or fox, was reed,
And therto brood as though it were a spade, A 552, 553.

a toft of herys
Reed as the brustles of a sowes erys, A 555, 556.

His mouth as wyde was as a greet forneys, A 559.

Swiche glarynge eyen hadde he as an hare, A 684.

doumb as a stoon, A 774.

Emelye that fairer was to sene
Than is the lylie upon his stalke grene
And fressher than the May with floures newe, A 1035–1037.

We stryven as dide the houndes for the boon,
They foughte al day and yet hir part was noon;
Ther cam a kyte, whil that they weren so wrothe,
And baar awey the boon bitwixe hem bothe, A 1177–1180.

dronke as is a mous, A 1261.

pale as asshen colde, A 1364.

a courser stertyng as the fir, A 1502.

Now up, now doun, as boket in a welle, A 1533.

As fiers as leoun, A 1598.

As wilde bores gonne they to smyte,
That frothen whit as foom, for ire wood, A 1658, 1659.

And lik a grifphon looked he aboute, A 2133.

Cam ridynge lyk the god of armes, Mars, A 2159.

And as a leoun he his lookyng caste, A 2171.

His voys was as a trompe thondrynge, A 2174.

An egle tame as any lilye whyt, A 2178.

As fayn as fowel is of the brighte sonne, A 2437.

She was ful moore blisful on to see,
Than is the newe pereionette tree,
And softer than the wolle is of a wether, A 3247–3249.

Ful brighter was the shynyng of hir hewe
Than in the Tour the noble y-forged newe.
But of hir song it was as loude and yerne
As any swalwe chitteryng on a berne.
Therto she koude skippe and make game,
As any kyde, or calf, folwynge his dame.
Hir mouth was sweete as bragot or the meeth,
Or hoord of apples leyd in hey or heeth.
Wynsynge she was, as is a joly colt;
Long as a mast and uprighte as a bolt, A 3255–3264.

As whit as is the blosme upon the rys, A 3324.

Thanne schalt thou swymme as myrie, I undertake,
As dooth the white doke after hire drake, A 2375, 2376.

And she was proud and peert as is a pye, A 3950.

She was as digne as water in a dich, A 3964.

They walwe as doon two pigges in a poke, A 4278.

Gaillard he was as goldfynch in the shawe, A 4367.

they were as glad of his comyng,
As fowel is fayn whan that the sonne upriseth, B 1240, 1241.

And sweete as is the brembul flour,
That bereth the rede hepe,[1] B 1936, 1937.

And forth upon his wey he rood,
As sparcle out of the broude, B 2094, 2095.

As thikke as motes in the sonne beem, D 868.

as a bitore bombleth in the myre, D 972.

lyk an aspen leef he quook for ire, D 1667.

He is as angry as a pissemyre, D 1824.

Fat as a whale, and walkynge as a swan, D 1930.

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[1] *hepe, hip,* the fruit of the dog-rose.

Be ay of chiere as light as leef on lynde, E 1211.

That passen as a shadwe upon a wal, E 1315.

My herte and alle my lymes been as grene
As laurer thurgh the yeer is for to sene, E 1465, 1466.

Lyk to the naddre[1] in bosom, sly, untrewe, E 1786.

And ful of jargon as a flekked pye,[2] E 1848.

For every mortal mannes power nys
But lyke a bladdre, ful of wynd, ywys, G 438, 439.

His forheed dropped as a stillatorie, G 580.

The following afford good characteristic examples of Chaucer's metaphors:

Up roos oure Hoost, and was oure aller cok, A 823.

I have, God woot, a large feeld to ere,
And wayke been the oxen in my plough, A 886, 887.

My lookyng is the fader of pestilence [said by Saturn], A 2469.

Unbokeled is the male, A 3115.

He hadde moore tow on his distaf
Than Gerveys knew, A 3774, 3775.

Gras tyme is doon, my fodder is now forage, A 3868.

Yet in oure asshen olde is fyr y-reke, A 3882.

Foure gleedes han we, whiche I shal devyse,
Avauntyng, liyng, anger, coveitise:
Thise foure sparkles longen unto eelde, A 3883–3885.

As many a yeer as it is passed henne
Syn that my tappe of lif bigan to renne;
For sikerly whan I was bore anon
Deeth drough the tappe of lyf and leet it gon,
And ever sithe hath so the tappe y-ronne,
Till that almoost al empty is the tonne.
The streem of lyf now droppeth on the chymbe, A 3889–3895.

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[1] *naddre*, adder.

[2] *flekked pye*, spotted magpie.

Your bagges been nat fild with *ambes as*,[1]
But with *sys cynk*,[2] that renneth for your chaunce, B 124, 125.

Humblesse hath slayn in hire al tirannye;
She is mirour of alle curteisye,
Hir herte is verray chambre of hoolynesse,
Hir hand ministre of fredam for almesse, B 165–168.

Me list nat of the chaf, or of the stree
Maken so long a tale, as of the corn, B 701, 702.

In hym triste I, and in his mooder deere, —
That is to me my seyl, and eek my steere, B 833.

This gemme of chastite, this emeraude,
And eek of martirdom the ruby bright, B 1799, 1800.

Thy *sys*[3] fortune hath turned into *aas*,[4] B 3851.

But I ne kan nat bulte it to the bren, B 4430.

Taketh the fruyt and let the chaf be stille, B 4633.

For dronkenesse is verray sepulture
Of mannes wit, and his discrecioun, C 558, 559.

And on the ground, which is my moodres gate,
I knokke with my staf erly and late,
And seye, "leeve mooder, leet me in," C 729–731.

Nay, thou shalt drynken of another tonne
Er that I go, shall savoure wors than ale, D 170, 171.

The flour is goon, ther is namoore to telle,
The bren, as I best kan, now moste I selle, D 477, 478.

I made hym of the same wode (i.e. jealousy) a croce, D 484.

For if that they were put to swiche assayes,
The gold of hem that hath now so badde alayes
With bras, that thogh the coyne be fair at eye
It wolde rather breste atwo than plye, E 1166–1169.

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[1] *ambes as*, double aces.

[2] *sys cynk*, six-five, 'a throw with two dice, being the highest throw with the exception of double sixes.'

[3] *sys*, six (at dice).

[4] *aas*, an ace.

Youre herte hangeth on a joly pyn! E 1516.

Withouten coppe he drank al his penaunce, F 942.

Unbokele, and shewe us what is in thy male, I 26.

The following afford characteristic examples of Chaucer's maxims, proverbs, and sententious expressions:

Wel koude he [the miller] stelen corn and tollen thriës,
And yet he hadde a thomb of gold, pardee, A 563.

And yet this Manciple sette hir aller cappe, A 586.

The wordes moote be cosyn to the dede, A 742.

If even-song and morwe-song accorde, A 830.

But sooth is seyd, gon sithen many yeres,
That feeld hath eyen, and the wode hath eres, A 1521, 1522.

Now in the crope, now doun in the breres,
Now up, now doun, as boket in a welle, A 1532, 1533.

For pitee renneth soone in gentil herte, A 1761.

He moot go pipen in an yvy leef, A 1838.

Ther is no newe gyse that it nas old, A 2125.

As sooth is seyd, elde has greet ávantáge;
In elde is bothe wysdom and uságe;
Men may the olde at-renne and noght at-rede, A 2447–2449.

And certeinly, ther Nature wol nat wirche,
Farewel phisik, go ber the man to chirche, A 2759, 2760.

This world nys but a thurghfare ful of wo,
And we been pilgrymes passynge to and fro;
Deeth is an ende of every worldes soore, A 2847–2849.

Thanne is it wysdom, as it thynketh me,
To maken vertu of necessitee, A 3041, 3042.

Men sholde wedden after hire estaat,
For youthe and elde is often at debaat, A 3229, 3230.

Ne brynge nat every man into thyn hous, A 4331.

Wel bet is roten appul out of hoord,
Than that it rotie al the remenaunt, A 4406, 4407.

. . . whil that iren is hoot, men sholden smyte, B 2226.

. . . he hasteth wel that wisely kan abyde, and in wikked haste is no profit, B 2244.

Of fieble trees ther comen wrecched ympes,[1] B 3146.

A theef of venysoun, that hath forlaft
His likerousnesse and al his olde craft,
Kan kepe a forest best of any man, C 83–85.

He is to greet a nygard that wolde werne[2]
A man to lighte his candle at his lanterne, D 333, 334.

Who so first comth to the mille first grynt,[3] D 389.

With empty hand men may none haukes lure, D 415.

Greet prees at market maketh deere ware,
And to greet cheepe is holde at litel prys, D 522, 523.

Who so that buyldeth his hous al of salwes,[4]
And priketh his blynde hors ouer the falwes,[5]
And suffreth his wyf to go seken halwes,
Is worthy to been hanged on the galwes, D 655–658.

He is gentil that doth gentil dedis, D 1170.

So ech thyng that is oned in it selve,
Is moore strong than whan it is to-scatered, D 1968, 1969.

Love is noght oold as whan that it is newe, E 857.

"Bet is," quod he, "a pyk than a pykerel,
And bet than olde boef is the tendre veel," E 1419, 1420.

Noon in this world that trotteth hool in al, E 1538.

Lo, pitee renneth soone in gentil herte, E 1986.

As many heddes as manye wittes ther been, F 203.

That I made vertu of necessitee, F 593.

[1] *ympes*, grafts, scions.

[2] *werne*, refuse.

[3] *grynt*, grindeth.

[4] *salwes*, willow-twigs, osiers.

[5] *falwes*, fallow-ground.

Therfore bihoveth hire a ful long spoon
That shal ete with a feend, F 602, 603.

That that is overdoon, it wol nat preeve
Aright; as clerkes seyn, it is a vice, G 645, 646.

For whan a man hath over greet a wit,
Ful oft hym happeth to mysusen it, G 648, 649.

he that gilty is
Demeth alle thyng be spoke of hym, y-wis, G 688, 689.

But al thyng which that shyneth as the gold,
Nis nat gold, as that I have herd it told;
Ne every appul that is fair at eye,
Ne is nat good, what so men clappe or crye, G 962–965.

bet than nevere is late, G 1410.

The word moot nede accorde with the dede, H 208.

Thyng that is seyd is seyd, and forth it gooth, H 355.

Chaucer's alliterations exhibit the light touch, as do his similes. They may generally pass unnoticed, but they, nevertheless, make flitting contributions to the melodious fusion of his verse.

The Parson, in the Prologue to his Tale, or, rather, Treatise on Penitence, says, 'I kan nat geeste "*rum*, *ram*, *ruf*," by lettre'; and it has been inferred that Chaucer had a contempt for alliteration; but in the next line the Parson adds, 'Ne, God woot, rym holde I but litel bettre.' So it might as fairly be inferred that Chaucer held rhyme in small esteem. But nearly all his writings are in rhyme. It is never safe to identify the poet with his characters. He did not make any character the mere mouthpiece of his own opinions.

The following, taken from a complete collection which I made, several years ago, when preparing an Index of Proper

Names and Subjects to *The Canterbury Tales*, afford good characteristic examples of Chaucer's alliterations. The greater part of them, as I state in my *Primer of English Verse*, may have been written unconsciously by the poet; his sense of melody often attracting words with the same initial or internal consonants, as well as assonantal words,—all contributing, more or less, to the general melody and harmony. Feeling, according to its character, weaves its own vowel and consonantal texture:

And smale foweles maken melodye, A 9; to seken straunge strondes, A 13; And though that he were worthy, he was wys, And of his port as meeke as is a mayde, A 68, 69; Al ful of fresshe floures whyte and reede, A 90; And Frenssh she spak ful faire and fetisly, A 124; Or if men smoot it with a yerde smerte, A 149; A manly man, to been an abbot able, A 167; whan he rood men myghte his brydel heere Gynglen in a whistlynge wynd als cleere And eek as loude, as dooth the Chapel belle, A 169–171; His bootes clasped faire and fetisly, A 273; A Sergeant of the Lawe, war and wys, A 309; She hadde passed many a straunge strem, A 464; Ful byg he was of brawn and eek of bones, A 546; Ful longe were his legges and ful lene, A 591; They were adrad of hym as of the deeth, A 605; Tales of best sentence and moost solaas, A 798; Fulfilld of ire and of iniquitee, A 940; Of Thebes with hise waste walles wyde, A 1331; ther daweth hym no day, A 1676; With hunte and horn, and houndes hym bisyde, A 1678; And thus with good hope and with herte blithe, A 1878; Thebes with hise olde walles wyde, A 1880; With knotty, knarry, bareyne trees olde, A 1977; The open werre with woundes al bi-bledde, A 2002; Armed ful wel with hertes stierne and stoute, A 2154; Hir body wessh with water of a welle, A 2283; And for to walken in the wodes wilde, A 2309; oon of the fyres queynte And quyked agayn, A 2334, 2335; Of faire yonge fresshe Venus free, A 2386; As fayn as fowel is of the brighte sonne, A 2437; to the paleys rood ther many a route Of lordes, A 2494; In gooth the sharpe spore into the syde, A 2603; Ther shyveren shaftes upon sheeldes thikke, A 2605; Up spryngen speres twenty foot on highte, A 2607; His hardy herte myghte hym helpe naught, A 2649; His brest to-brosten with his sadel-bowe, A 2691; That dwelled in his herte syk and soore, A 2804; That in that selve grove swoote and grene, A 2860; The grete toures se we wane and wende, A 3025; His rode was reed, hise eyen greye as goos, A 3317; sat ay as stille as stoon, A 3472; by hym that harwed helle, A 3512; so wilde and wood, A 3517; I am thy trewe verray wedded wyf, A 3609; He wepeth, weyleth, maketh sory chere; He siketh, with ful many a sory swogh, A 3618, 3619; Wery and wet, as beest is in the reyn, A 4107; And forth she sailleth in the salte see, B 445; Er that the wilde wawes wol hire dryve, B 468; tellen plat and pleyn, B 886; She lighte doun and falleth hym to feete, B 1104; His fader was a man ful free, B 1911; Ful many a mayde brighte in bour, B 1932; He priketh thurgh a fair forest, B 1944; By dale and eek by downe, B 1986; And priketh over stile and stoon, B 1988; Toward his weddyng walkynge by the weye, B 3216; Fortune was first freend and sitthe foo, B 3913; In pacience ladde a ful symple lyf, B 4016; Which causeth folk to dreden in hir dremes, B 4119; His herte bathed in a bath of blisse, D 1253; the foule feend me fecche, D 1610; With scrippe and tipped staf ytukked hye, In every hous he gan to poure and prye, D 1737, 1738; To fecchen water at a welle is went, E 276; as light as leef on lynde, E 1211; To lede in ese and hoolynesse his lyf, E 1628; He wepeth and he wayleth pitously, E 2072; Seken in every halke and every herne, F 1121; That swich a monstre or merveille myghte be, F 1344.

And see, in the text, pp. 50, 51, the description of the tournament, vv. 2599–2635, wherein alliteration is organically employed with a vigour of effect not surpassed in English poetry.

Another feature of Chaucer's poetry is the frequent allusion to the Scriptures, and the many expressions which show the influence of Scripture language. Dr. Charles Wordsworth, Bishop of St. Andrews, in his volume *On Shakespeare's Knowledge and Use of the Bible*, London, 1864, remarks: 'Take the entire range of English literature; put together our best authors, who have written upon subjects not professedly religious or theological, and we shall not find, I believe, in them *all united*, so much evidence of the Bible having been read and used, as we have found in Shakespeare *alone.*' He should certainly have made an exception in the case of Chaucer. Given any thousand consecutive lines, taken at random, from Shakespeare and from Chaucer, and it will be found, I think, that the proportion of allusions in those of the latter will be greater than in those of the former. Many of the supposed allusions noted by Bishop Wordsworth are rather attributable to the current language of the time; there is, however, in Shakespeare's Plays evidence of a large Bible influence.

Exclusive of expressions showing Bible influence, without having direct reference to particular passages in the Bible, I noted, several years ago, when preparing for the Chaucer Society an Index of Proper Names and Subjects to *The Canterbury Tales*, allusions to the following books, chapters, and verses, in the Old and New Testaments, including the apocryphal books:

Genesis i. 28: D 28; ii. 18: B 2294; iv. 19: D 54; xix. 33: C 485–487; xxvii.: E 1363–1365; xxvii.: B 2288.
Exodus xiv.: B 489, 490; xx. 7: C 642; xxxiv. 28: D 1885.
Leviticus x. 9: D 1895; xix. 32: C 744.
Judges xi. 29–40: C 240–244; xiii. 4: C 555; xvi. 19–21: D 721–723.
1 Samuel xxv. 2–34: E 1369–1371; xxv. 2–35: B 2290; xxviii. 7–25: D 1510.
1 Kings xi. 12: E 2301; xix. 8: D 1890.
Job i. 21: B 2190; i. 21: E 871, 872; ii. 6: D 1490; xii. 12: B 2354.
Jeremiah iv. 2: C 635.
Psalm i. 1: B 2388; viii. 1, 2: B 1643, 1644; x. 9: D 1657, 1658; xxxiv. 14: B 2882, 2883; xxxviii. 17: B 2820, 2821; cxxvii. 1: B 2494; cxxxiii. 1–3: B 2925.
Proverbs xi. 14: B 2361; xii. 11: B 2780; xii. 5: B 2387; xiv. 13: B 421–424; xiv. 20, xv. 15, xix. 7: B 115–121; xv. 16: B 2818, 2819; xvi. 32: B 2706; xvi. 24: B 2303; xvi. 7: B 2909, 2910; xvii. 22: B 2185; xviii. 24: B 2349; xix. 15: B 2779; xx. 3: B 2675; xi. 22, xxi. 9, 19: D 775–785; xxi. 19: B 2277; xxi. 23: H 315; xxii. 24: D 2086, 2087; xxii. 1: B 2828; xxiii. 9: B 2237; xxv. 16: B 2606; xxvi. 17: B 2732; xxvii. 9: B 2348;

xxviii. 23: B 2367; xxviii. 14: B 2507, 2508; xxviii. 23: B 2894, 2895; xxviii. 14: B 2886; xxiii. 5, xxviii. 22: B 2768, 2769; xxix. 5: B 2368; xxxi. 4, 5: C 584.

Ecclesiastes iii. 1: E 6; vii. 28: E 2247, 2248; vii. 28: B 2247; x. 19: B 2740; xi. 8: B 421–424.

Song of Solomon ii. 10, 11: E 2138–2140.

Daniel vi. 16 *et seq.*: B 473–476.

Jonah i. 12–17, ii. 1–10: B 486, 487.

Tobit iv. 19: B 2308.

Judith viii.–xiii.: B 2289; xiii.: B 939; xiii. 8: E 1368.

Ecclesiasticus ii. 14: B 2729; iv. 30: D 1989; vi. 5: B 2930; vi. 6: B 2357; vi. 14: B 2351; viii. 17: B 2363; xi. 29: A 4331; xii. 10: B 2376; xix. 8: B 2331; xxii. 6: B 2235; xxv. 25: D 653; xxx. 23: B 2186; xxxiii. 18: B 2944–2946; xxxiii. 19: B 2250; xl. 28: B 114; xli. 12: B 2380.

1 Maccabees iii. 18, 19: B 2851–2853.

Matthew v. 3: D 1923; v. 9: B 2870; v. 34: C 634; vii. 3: A 3919, 3920; xiv. 1–11: C 490, 491; xiv. 15–21: B 502–504; xix. 3: D 74; xix. 5: D 31; xix. 17: B 2269; xix. 21: D 108–110; xxiii. 27: F 518, 519.

Mark i. 7: F 555; vi. 37–44: D 145, 146; xvi. 9: B 2265.

Luke v. 10: D 1820; x. 7: D 1973; x. 18: B 366.

John ii. 1–11: D 11; iv. 18: D 17–19; viii. 3: B 2223; xi. 35: B 2177; xii. 6: D 1351.

Romans vii. 3: D 49; xi. 33: B 2596; xii. 15: B 2179; xii. 17: B 2482; xii. 19: B 2650; xiii. 4: B 2630, 2631; xiii. 12: G 385.

1 Corinthians vi. 13: C 522, 523; vii. 6: D 65; vii. 9: D 52; x. 13: D 1661.

2 Corinthians i. 12: B 2824; xi. 14: D 1465; iii. 6: D 1794; iv. 17: B 2700.

Ephesians v. 18: C 484; v. 22, 23: D 160; v. 25, 28, 29: E 1384.

Philippians iii. 18, 19: C 530–533.

1 Timothy ii. 9: D 341–345; iv. 7: I 33, 34; v. 6: C 547, 548; vi. 8: D 1881; vi. 10: B 2320; vi. 10: B 3030.

2 Timothy iii. 16: B 4631, 4632; iv. 7: G 387, 388.

James i. 4: B 2707; i. 5: B 2309; i. 13: E 1153; i. 22: D 1937; ii. 13: B 3059; ii. 17: G 64.

1 Peter ii. 21–23: B 2692–2694.

1 John i. 9: B 3075–3077.

Revelation vii. 1–3: B 491–494; xii.: B 366.

The allusions contained in the Parson's Tale (a treatise on Penitence, which necessarily abounds in Scripture texts) are not included in this list. It should also be stated that the prose Tale of Melibeus, which is that told by Chaucer himself, as one of the Canterbury pilgrims, has a much larger proportion of references than have any of the other tales. And this tale is no more than a translation of a French treatise entitled *Le Livre de Melibee et de dame Prudence*, which is not in itself an original work, but an adaptation supposed to have been made by Jean de Meun, of a Latin treatise, the *Liber Consolationis et Consilii* of Albertano of Brescia. (See Professor Lounsbury's *Studies in Chaucer*, Vol. I. p. 321, II. pp. 211, 271, 384.) The work was edited for the Chaucer Society, by Thor Sundby, with the following title: 'Albertani Brixiensis Liber Consolationis et Consilii, ex quo hausta est fabula Gallica De Melibeo et Prudentia, quam Anglice redditam et The Tale of Melibe inscriptam, Galfridus Chaucer inter Canterbury Tales recepit.'

But exclusive of the allusions in the two prose tales, those in the other tales are, perhaps, more numerous than in any other great poem in the literature. Chaucer must have had a most intimate knowledge of the Bible (St. Jerome's Latin Vulgate, no doubt), and his quotations therefrom are made with that easy lightsomeness so peculiar to him, which indicates that they readily occurred to his mind in the course of composition.

III. PRONUNCIATION

'Great efforts have been put forth during the past few years,' writes Professor Lounsbury, in his *Studies in Chaucer*, Vol. III. p. 271, 'to recover the pronunciation of Chaucer's time. The subject is an interesting one; the pursuit of it has already been attended with marked success; and the importance of the information secured cannot well be overrated. But there is always a tendency to extend the results of investigations of this character beyond their legitimate province, and to intrude them into matters with which they have no concern. That tendency is plainly manifesting itself at the present time in the views entertained about the proper pronunciation of Chaucer's words. Into a discussion involving honest difference of opinion it is undesirable to import any terms that are liable to beget ill-feeling. Yet it seems to me impossible to overlook the fact that the revival of interest in the poet has been accompanied to no small degree with a revival of what is perilously near pedantry, if not of pedantry itself. In more than one way is there danger of genuine literary appreciation of his writings being swamped in the attention paid to purely linguistic detail. There could be no more formidable obstacle raised to the popularization of his poetry than to require it to be pronounced according to the manner in which scholars, working, it is true, with imperfect appliances, have concluded that it must have been pronounced, and to insist that it is in this way only that it can be pronounced properly. That special students should be expected to master such a system arises from the necessity they lie under of keeping up with the results of the latest investigations. For any attempt to impose it upon the general body of cultivated men there is not the slightest justification.

'The literary study of Chaucer is one thing; the linguistic study is quite another. Let us assume, what we can never know certainly, that we are able to pronounce his words exactly as he pronounced them himself. This would be an invaluable acquisition for the student of language, especially for the student of phonetics. It would not help him or any one else a jot or tittle towards the appreciation of the beauty and power of Chaucer's poetry. For most men it would produce consequences quite the reverse. It would detract from the effect of his lines instead of adding to them. The latter result could be reached only in the case of the exceedingly few to which this particular pronunciation had become so familiar that all impression of strangeness had been worn away by frequency of use. If in reading a sentence of any writer we are led to think not of what it means, but of how it sounds, we may be looking at it as a contribution to knowledge, but we are not really looking at it as literature, whatever may be the view we entertain of our own view. If a special student of Chaucer enjoys his verse only when he pronounces it as he supposes the poet himself pronounced it, there is not the slightest need of his depriving himself of the gratification he derives from that source. But he has no right to insist that others shall be forced to follow in his footsteps, and to feel that they are not making a genuine literary study of the author because they do not have the time to learn or the desire to adopt a pronunciation the acquisition of which has been attended with no small labour to himself, and his practice of which is usually fraught with no small misery to others.'

Just as these remarks are, with one decided exception, namely, that if we were able to pronounce Chaucer's words exactly as he pronounced them himself, it would not help a jot or tittle toward the appreciation of the beauty and power of his poetry, it must certainly be conceded that any one who, by much practice, has attained to a fluent, spontaneous, quite unconscious reading of Chaucer's verse, according to an approximate pronunciation of the time, so far as that has been determined, certainly gets a *flavour* therefrom which is not afforded by modern English pronunciation, — the flavour being partly due to a richer vocality than that of modern English. The guttural *gh* and the trilled *r*, also impart a peculiar vigour to the language, which modern English has lost, whatever compensations it has gained in its stead.

Apart from certain niceties claimed, often with too much assurance, perhaps, by phonologists, an observance of the following rules will result in as good a pronunciation of Chaucer, not modern, as can be hoped for from the general run of students in the schools. Those who wish to acquaint themselves with the niceties claimed by phonologists should consult Ellis's large work, *On Early English Pronunciation, with especial reference to Shakespeare and Chaucer*, Sweet's *History of English Sounds*, and his *First and Second Middle English Primers*, the section on Chaucer's pronunciation in the General Introduction to Vol. VI. of Skeat's edition of *The Complete Works of Geoffrey Chaucer*, pp. xxv–xlvii, *Chaucer's Pronunciation and the Spelling of the Ellesmere Manuscript*, by Professor George Hempl, and *Chaucer's Sprache und Verskunst*, by Professor Bernhard Ten Brink.

Pronounce —

a long, as in *arm; a* short, the same, stopped, as in *artistic, arbitrament, arboreal; aa*, as *a* long; *ai* and *ay*, as Italian and German, *ai*, French *aï*, i.e. as *a*, in *artistic*, with a stress, gliding into *i* short, as in *pin;* the same as the interjection *ay*, when properly pronounced, '*ay*, there's the rub'; *au* and *aw*, as the German *au*, in *Haus*, the French *aou*, i.e. as *a* in *ar*tistic, gliding into (*oo*)*ze*.

b, as in modern English.

c, as *k* or *s*, as in modern English, but not *sh*, as in *ocean, special;* where it is *sh* in modern English, it is *s* in Chaucer; spe*c*ially, A 15, condi*c*ioun, A 38, li*c*en*c*iat, A 220, absolu*c*ioun, A 222; *ch*, as in *much, church;* double *ch* is written *cch*, and pronounced the same as *ch*, the articulation being held a little longer, perhaps.

d, as in modern English.

e long, as *e* in *there*, or *a* in *dare*, *air* (really the combined sounds of modern *ĕ* and *ŭ*, intimately coalescing), and as *a* in *pale;* in many words, *e* before *r* must have been pronounced as *e* still is in *clerk*, *sergeant*, *Derby;* e.g. *fer*, *Southwerk;* *e* short, as in *men*, *end;* *ei* and *ey*, *e* long (as in *there*, or *a* in *dare*, *air*), stressed and gliding into *ĭ* (Ellis makes the pronunciation the same as that of *ai* and *ay*, which is questionable); *eo*, rarely used, as *e* long; *eu* and *ew*, in words of French origin, as the long sound of the French *u*, German *ü*; in words not of French origin, as *e* long (as in *there*, or *a* in *dare*, *air*), stressed, and gliding into modern *oo*, as in the Italian *Europa;* *e* final, as a very light *(ŭ)p*, as light as the final unaccented *e* in French *verse*; *ea*, as *e* long; *ee*, as *e* long.

f, as in modern English.

g, as in *gin*, before *e*, *i*, or *y*, in words of French origin; elsewhere, as *g* in *go;* *gh*, after *a*, *o*, *u*, as German *ch*, in *auch;* after *e*, *i*, or *y*, as German *ch*, in *nicht;* the French suffix *-age* may be pronounced, according to Ellis, as *aadg*, or without the *d*, as *az* in *azure.* I prefer the latter; *gn*, as *n* + *y* (consonantal).

h, as in modern English; to what extent it was omitted as an initial, we cannot know with any certainty; *hem* may have been *'em*, as in modern English; and it may have been often omitted in *hath*, *hadde*, *have*, and in some French words such as *honour*, *honest*, etc.

i long, as in *machine;* *i* short, as in *pin;* *ie* or *ye*, final, makes two syllables, *ī* + *e* final, Belmarȳë, Satalȳë, A 57, 58.

j (*i* or *I* in Mss.), **k**, **l**, **m**, **n**, as in modern English.

ng had, probably, the varied pronunciation of the present *ng*, as in *ring*, *finger*, *grange;* but the simple *ng*, as in *ring*, may have been commoner than at present.

o long, often represented by *oo*, as in *old;* *o* short, the same, stopped, as the proclitic *o*, in *obey*, *omit*; *ou* or *ow*, as long *o*, stressed, and gliding into modern *oo;* *ough*, as *ou* + *gh* as described; *oi* and *oy*, as in *boy*, *noise*, *quoit*.

p, **ph**, **qu**, as in modern English.

r, trilled with the tip of the tongue, in all situations, initial, medial, or final.

s, generally, perhaps, as sharp *s*, when final; when between two vowels, or a vowel and a sub-vowel (that is, a voiced consonant), as *z*; never *sh* or *zh*, as in modern English.

th, as *th* in *thin,* and *th* in *then*, in modern English; it is likely that the aspirate *th* was used in many words where, in modern English, the sub-vowel, *th,* is used; e.g. *with.*

u long, or **ui,** as Scotch *ui,* in *puir,* French *u,* German *ü*; *u* short, as in *put,* not as in *but;* for *v* vowel, in Ellesmere text, *u* has been substituted in the text of this book.

v, w, wh, as in modern English; *wh* is the cognate aspirate of the sub-vowel *w*; *w* has a suppressed vocality; in forming *wh,* the position of the mouth is the same, but the aperture is slightly enlarged.

x, y (consonant), as in modern English.

y vowel, long and short, as *i* long and short.

z, as *z* in *zenith,* not as in *azure.*

In pronouncing double consonants, the articulation is not actually repeated, of course, but it should be held longer than that of a single consonant; e.g. in *yronne,* the double *n* should be pronounced as the double *n* in the Italian word *Giovanni;* in *Aprille,* the double *l* should be pronounced as *ll-l* in *all-living.*

IV. SYNOPSIS OF GRAMMATICAL FORMS,

Most of which differ from those of Modern English

NOUNS

The genitive singular ends in *-es: every shires ende,* A 15; *his lordes werre,* A 47; *Cristes gospel,* A 481; *Seint Poules,* A 509.

A few nouns, uninflected in the genitive singular in Anglo-Saxon, are also sometimes uninflected in Chaucer: *fader,* father's, A 781, G 829; but also *fadres,* B 861; *brother,* brother's, A 3084, G 1432. A few feminine nouns have the genitive singular in *-e,* a relic of *-an* of the first declension of Anglo-Saxon nouns, or are without any inflection: *lady,* lady's, A 88, 695; *herte,* heart's, A 2006; *sonne,* sun's, A 1051, D 868.

The dative, when inflected, ends in *-e: to the roote,* A 2.

The accusative case is the same as the nominative.

The plural ends in *-es* (sometimes in *-s*):

> And with hise *stremes* dryeth in the *greves*
> The silver *dropes* hangynge on the *leves*, A 1495, 1496.
>
> And ye *maistresses*, in youre olde lyf,
> That *lordes doghtres* han in governaunce, C 72, 73.
>
> *mennes wittes* ben so dulle, B 202.

Some few plurals end in *-en* (Anglo-Saxon *-an*); some few are the same as the singular; and some few, still retained in modern English, are formed by vowel change:

asshen, ashes, A 2957, F 255; *been,* bees, F 204; *eyen,* eyes, A 201, 625; *foon,* foes, B 3896; *toon,* toes, B 4052; *hors,* horses, A 74, 598; swyn, A 598; also *deer*, *folk*, *neet* (neat, cattle), *sheep*.

ADJECTIVES

Adjectives (chiefly those which are monosyllabic) have definite and indefinite forms, the former being preceded by the definite article, a demonstrative, or a genitive pronoun: *the yonge sonne,* A 7; *his halfe cours*, A 8; *the righte way*, A 2730, B 1130; *This fierse Arcite*, A 2676. Adjectives of more than one syllable rarely take the definite final *-e*.

Adjectives qualifying nouns in the vocative take the definite form in *-e*: *O chaste goddesse*, A 2187;

> O false mordrour lurkynge in thy den!
> O newe Scariot, newe Genyloun! B 4416, 4417.
>
> Now, goode God, if that it be thy wille, etc., B 4634.
>
> Nay, olde cherl, . . . thou shalt nat so! C 750.

Adjectives (chiefly those which are monosyllabic) take *-e* in the plural: *smale foweles*, A 9; *straunge strondes,* A 13; *ferne halwes, kowthe in sondry londes,* A 14.

The comparative degree ends in *-er* (*re*); the superlative in *-est.*

PRONOUNS PERSONAL

First person: *I*, dat. and acc. *me;* pl. *we*, dat. and acc. *us*. The form *ik* occurs twice in the text of this book, A 3867, 3888; also, incorporated with the subj. pr. s. *thee*, thrive, in the form, *theek*, A 3864; *ich* occurs as incorporated with the same verb, in the form *theech*, G 929. The gen. pl. *oure* occurs in the phrase, *oure aller*, of us all, A 823.

Second person: *thou*, *thow*, dat. and acc. *thee;* pl. *ye*, dat. and acc. *you*, *yow*. *Thou* is often incorporated with its verb, in the form *tow:* *shaltow*, shalt thou, B 4208; *artow*, art thou, C 718, G 664, 1079; *cridestow*, criedst thou, A 1083; *hastow*, hast thou, B 676; *kanstow*, canst thou, B 632; *lyvestow*, livest thou, C 719; *maistow*, mayst thou, A 2128; *wostow*, knowest thou, A 2304.

Third person masculine: *he*, dat. and acc. *him*; pl. *they*, gen. *hir* (*hir aller*, of them all, A 586), dat. and acc. *hem*, A 31, 379; feminine: *she*, dat. and acc. *hir* or *hire;* neuter: *hit* or *it*, dat. *him*, acc. *hit* or *it*.

PRONOUNS POSSESSIVE

Sing.: *min*, *myn*, *my;* *thin*, *thyn*, *thy;* *his*, *hire*, *his;* pl. *oure*, *our*, *youre*, *your;* *hire*, *here*, *hir*, *her;* absolute forms are: *oure*, *oures*, ours; *youre*, *youres*, yours; *hires*, hers; *hirs*, theirs.

PRONOUNS DEMONSTRATIVE

that, pl. *tho*, those; *this*, pl. *thise* (always monosyllabic).

PRONOUNS RELATIVE

That is the usual relative pronoun; sometimes *which*, pl. *whiche*, *which;* also, *the which*, *which that*, *the which that;* *that* is sometimes used with the personal pronoun: *that he*, who, A 44, 45; *that his*, whose, A 2709, 2710; *that him*, whom: I saugh to day a cors y-born to chirche, *That* now on Monday last I saugh *hym* wirche, A 3429, 3430.

Men, a weakened form of the Anglo-Saxon indefinite *man*, one, some one, is used as the Ger. *Man*, Fr. *on*, and has, of course, its verb in the singular, A 149, 346, 3032, F 481.

VERBS

The infinitive ends in *-en* or *-e,* the latter being the more common.

The dative infinitive, preceded by *to-*, sometimes occurs, its chief function, as is that of the Anglo-Saxon, being to express the direction of a feeling or quality, or the purpose of an act. While the distinctive ending *-en* of the Early English infinitive, a weakened form of the Anglo-Saxon *-an*, or its relic *-e,* was dying out, this dative form of the infinitive was gradually taking the place of the pure infinitive, and in modern English it has almost entirely supplanted it, the pure infinitive being used only after the auxiliaries *do, did, will, shall, would, should, may, can, must, might, could*, etc., and after a few verbs like *see, bid, dare, let,* etc. But the dative infinitive still lives in the so-called infinitive of purpose, etc. ; *good to eat; hard to learn ; they went to scoff, and remained to pray.* In these cases, the *to* is an element of the thought, and not merely a symbol.

The indicative present, 1, 2, 3 s., of both weak and strong verbs, ends in *-e*, *-est* (*-st*), *-eth* (*-th*), respectively; plural, *-en* or *-e*, the latter being the more common. Verbs whose stem ends in *d*, *t*, or *s*, take *t* in the 3 s.: *bit* or *byt*, biddeth; *blent*, blindeth, G 1391; *cast*, casteth, A 2854; *halt*, holdeth, F 61, G 921; *hīt*, hideth, F 512; *rīst*, riseth, B 864; *rīt*, rideth, A 2566, G 608; *sit*, sitteth, F 59, 179; *slīt*, slideth, G 682; *stant*, standeth, A 3923, B 618, 651, 655, 1055, F 171, 182, 316.

The subjunctive present, 1, 2, 3 s., ends in *-e;* the plural, in *-en*, or *-e*, the latter being the more common.

The indicative past, 1, 2, 3 s., of weak verbs ends in *-ede* (*-de*, *-te*), *-edest* (*-dest*, *-test*), *-ede* (*-de*, *-te*); the plural, in *-eden* (*-ede*), the latter being the more common; the subjunctive past, 1, 2, 3 s., in *-ede* (*-de*, *-te*), the plural, in *-eden* or *-ede* (*-den* or *-de*, *-ten* or *-te*).

Strong verbs form their past tense by a change of the root vowel, and not with the aid of a suffix, and their past participle ends in *-en* or *-e*. The indicative past, 1 and 3 s., has no inflection, the 2 s. occasionally *-e*, usually dropped, and occasionally *-est*, as in modern English; plural, *-en* or *-e*; the pt. pl. ends in *-en* or *-e*.

In Anglo-Saxon, most of the strong verbs undergo, in their past tense, a vowel change in the 2 s. and in the whole plural. The change in the plural sometimes appears in Chaucer: *rȳde*(*n*), to ride; pr. pl.

rȳden, A 2869; *rȳde*, B 1102; pt. s. *rood*, A 328, 390, 622, 682, B 999; pt. pl. *rĭden*, *ry̆den*, A 825, 856, 2897; pp. *rĭden*, G 555; *sterve*, to die, C 865; pt. s. *starf*, B 633; pt. pl. *storven*, C 888.

The subjunctive present, 1, 2, 3 s., ends in *-e*, the pl. in *-en* or *-e*; the subj. pt. 1, 2, 3 s. in *-e*, pl. *-en* or *-e*, with the change of the root vowel, if there is one in the indicative.

The imperative singular is generally the stem of the verb; some imperatives, which in Anglo-Saxon end in *-a* or *-e*, take *-e*; *love*, *telle*; the pl. ends in *-eth* (*-th*), but the *-th* is frequently dropped.

The present participle ends in *-inge*, *-ynge* (*-ing*, *-yng*): *laughynge*, A 2011; *travaillynge*, A 2083; *comynge*, A 2128; *hangynge*, A 2162; *sparklynge*, A 2164; *throndrynge*, A 2174; *claterynge*, A 2492; *bokelynge*, A 2503; *giggynge*, *lacynge*, A 2504; *bitynge*, A 2546. The ending *-inge*, *-ynge*, is the more common form in the Ellesmere text. Verbal nouns (which in Anglo-Saxon end in *-ung*) end in *-ing*, *-yng*, *-inge*, *-ynge*. As already stated, the past participle of weak verbs ends in *-ed*, *-d*, sometimes in *-et*, *-t*; of strong verbs in *-en* or *-e*.

The prefix *y-* or *i-*, a relic of the Anglo-Saxon *ge-*, is used frequently, if not generally, before past participles, weak and strong. See examples under *y-* in the Glossary.

Some strong verbs, which are passing over to the ranks of weak verbs, have both strong and weak forms: *crepe*, to creep; pt. s. *creep* and *crepte*; pp. *cropen*; *slepe*, to sleep; pt. s. *sleep* and *slepte*; *wepe*, to weep; pt. s. *weep* and *wepte*; pp. *wopen*. While both forms existed together, the long vowel of the strong form was, no doubt, preserved in the weak.

The following verbs have various abnormal forms:

doon, *don*, to do: indicative pr. 1, 2, 3 s. *do*, *doost*, *dooth* or *doth*; pl. *doon*, *don*; subjunctive pr. s. *do*; pl. *doon*, *don*; imperative, *do*; pl. *dooth*, *doth*; pp. *doon*, *don*; pt. s. *dide* (*dyde*); pl. *dide*(*n*); dat. inf. *to done*.

goon, *gon*, *go*, to go: indic. pr. 1, 2, 3 s. *go*, *goost* or *gŏst*, *gooth* or *goth*; pl. *goon*, *gon*, *go*; imperative, *go*; pl. *gooth*; pp. *goon*, *gon*, *go*; pt. tense is supplied by *yede* or *wente*.

been, *ben*, *be*, to be: indic. pr. 1, 2, 3 s. *am*, *art*, *is*; pl. *been*, *ben*, *be*, *beth*; subj. pr. s. *be*; pl. *been*, *be*; imperative, *be*; pl. *beeth*, *beth*; pp. *been*, *be*; dat. inf. *to bene*; pt. 1, 2, 3 s. *was*, *were*, *was*; pl. *weren*, *were*, *wer*; subj. pt. *were*; pl. *weren*, *were*.

SOME PRETERIT-PRESENT VERBS

Some verbs, as in Anglo-Saxon, have strong past-tense forms for their present tenses :

conne, to know, be able : indic. pr. 1, 2, 3 s. *can*, *canst*, *can;* pl. *connen*, *conne*, sometimes *can;* subj. pr. s. *conne;* pl. *connen*, *conne;* pt. *coude*, *couthe;* p.p. *coud*, *couth*. The forms of this verb in the Ellesmere text are spelt with *k*; the forms in this book are *kan*, knows, A 210, 371, etc.; pl. F 185; *konne*, subj. pr. s., A 4396; *koude*, pt. s., A 110, 382, 383, 467, F 39, 128; *kouthe*, pt. s., A 390; *kowthe* (pl.), pp., A 14.

dar : indic. pr. 1, 2, 3 s. *dar*, *darst*, *dar; pl. dar;* pt. *dorste*, *durste;* dat. inf. *to durre;* in the text of this book only the following forms occur : *dar*, pr. 1 s., G 596; *darst*, B 3102; *dorste*, pt. s., A 227, 454, D 969; pt. pl., B 4108.

moot : indic. pr. 1, 2, 3 s., *moot* (*mōt*), *most*, *moot* (*mōt*)*;* pl. *moten*, *mote;* subj. pr. *mote* (*moot* or *mōt*) *;* pt. *moste*. See Glossary under *moot* and *moste*.

owe, to possess, have, own : indic. pr. 1, 2, 3 s. *owe*, *owest*, *oweth ;* pl. *owen ;* pt. *oghte*, *oughte*.

shal : indic. pr. 1, 2, 3 s., *shal*, *shalt*, *shal;* pl. *shullen*, *shuln*, *shul*, *shal;* pt. *sholde*, *shulde*.

witen, *wite*, to know : indic. pr. 1, 2, 3 s., *woot* (*wōt*), *woost* (*wōst*), *woot* (*wōt*)*;* pl. *witen*, *wite ;* in A 740 and 829, the s. *woot* is used with *ye;* subj. pr. *wite;* pt. *wiste;* pp. *wist*. For examples, see Glossary under *wist*, *wiste*, *wite*, *witen*, *woost*, *woot*.

ADVERBS

Adverbs are usually formed by the addition of *-e* to the adjective form : *brighte*, brightly, A 1493; *brode*, broadly, A 739; *deere*, dearly, A 3100, C 100, G 694; *evene*, evenly, A 2593; *faire*, fairly, A 124; *late*, lately, A 690; *nede*, necessarily, F 1280; *newe*, newly, A 428; *roialliche*, royally, A 378; *rudeliche*, rudely, A 734; *smerte*, smartly, A 149; *soore*, sorely, A 148, 230, B 3903; *streite*, straitly, closely, A 457; *unnethe*, uneasily, B 1050, G 563, 1390; *yvele*, evilly, G 921, 1049; — or, by the addition of *-ly*, as in modern English.

Some have both *-e* and *-ly*, the *-e* having a syllabic value : *hertëly*, heartily, A 762; *nedëly*, necessarily, D 968; *semëly*, seemly, A 123, 136.

In noting this form, Dr. Skeat says: 'Some adverbs have an internal *-e*, which is not found in Anglo-Saxon.' It is better to say that this form of adverb is a cumulative form, having two adverbial endings, *-e* and *-ly*. When the significance of the final *-e* ceased, more or less, to be felt, the later suffix, *-ly*, was hitched on to the earlier form;

— or, by the genitival *-es*: *nedes*, needs, of necessity, B 4424, G 1199; *bisides*, G 1416; *bitymes*, G 1008; *elles*, A 375, G 1377; *ones*, once, A 765, B 861, G 748; *twies*, twice, B 4202; *thries*, thrice, A 463, 562; *thennes*, thence, B 1043; *hir thankes*, of their own will, willingly, A 1626.

The form *whilom*, A 795, 4365, B 4175, C 463, is from the Anglo-Saxon dat. pl. form of adverb.

The negative *ne* is often incorporated with the verb: *nadde* = ne hadde; *nam* = ne am; *narette* = ne arette; *nas* = ne was; *nis* = ne is; *nolde* = ne wolde; *noot* = ne woot; *nyl* = ne wyl; *nylle* = ne wylle; *nys* = ne ys; *nyste* = ne wyste; also *nyn*, for ne yn, i.e. nor in: It lyth nat in my tonge nyn my konnyng, F 35. See in Glossary under these several forms.

Other features of Chaucer's grammar are sufficiently designated in the Glossary, and the student can note them in the course of his reading of the text. What is presented in this synopsis he should know in advance of his reading.

V. VERSIFICATION

With the exception of the Tale of Sir Thopas, all the (metrical) Canterbury Tales are in the so-called iambic pentameter verse (5 *xa*, as I designate such verse, in my *Primer of English Verse*, the *x* representing an unaccented, and the *a*, an accented, syllable); and all, with the exception of the Man of Law's Tale, the Prioress's Tale, the Monk's Tale, the Clerk's Tale, and the Second Nun's Tale, are in the rhyming couplet. The verse is generally hendecasyllabic, having an extra end-syllable (5 *xa* + *x*). The initial foot is often a so-called trochee (*ax*); and occasionally it consists of a single strong syllable, the verse being therefore called acephalous; in such case, if there is no extra end-syllable, the verse consists of but nine syllables.

The final *-e* is a matter of prime consideration in the reading of

Chaucer's verse, as it is in the study of his grammar, it being the common relic of the greater number of the earlier inflections.

The general rule is, that final *-e* has a syllabic value in the verse, when followed by a consonant; when followed by a vowel, it is absorbed in the vocality of the latter; also, when followed by a few words beginning with *h*, which may have been generally dropped in their pronunciation: *his*, *him*, *hem*, *hire*, *hath*, *hadde*, *have*, *how*, *her*, *heer*.

As the final *-e* is everywhere marked in the text, where it has a syllabic value (except at the end of the verse, where it is always sounded), the student will be able at once to read along without any hesitation as to whether it has a syllabic or non-syllabic value. When sounded, it should be as slight as the final unaccented *-e* in French verse, a very slight *u* in *up*.

Chaucer continues to be one of the great masters of verse in the literature, Dryden's monstrous chatter about the progress of English verse to the contrary notwithstanding. 'We must be children,' he says, 'before we grow men. There was an Ennius, and in process of time a Lucilius, and a Lucretius, before Virgil and Horace; even after Chaucer there was a Spenser, a Harrington, a Fairfax, before Waller and Denham were in being; *and our numbers were in their nonage till these last appeared.*'

To one in these days acquainted with the secrets of Chaucer's rhythm, and susceptible to the subtleties of his melody, this is the merest rhetorical nonsense. Even in the use of the rhyming couplet, Chaucer surpasses immeasurably both Dryden and Pope. His thought is not so paddocked therein. In his hands, it is not the 'rocking horse,' as Keats characterizes it, which it is in the hands of Dryden and Pope. Of Waller, Dryden says that 'he first made writing easily an art, first showed us to conclude the sense most commonly in distichs,' etc. One great merit of Chaucer's use of the couplet is, that he does *not* conclude the sense most commonly in distichs. His sensitiveness as to melody did not allow him to run into a mechanical uniformity.

The rhyme-schemes of the two tales in stanza, from which selections are given in this book, are the following, both of which, the appreciative reader will feel, are admirably adapted to the character of the Tales in which they are used:

The Man of Law's Tale, *ababbcc*,
The Monk's Tale, *ababbcbc*.

It has been said again and again, by critics, that the Spenserian stanza is the Italian *ottava rima*, with the Alexandrine added. But the eight verses to which Spenser added the Alexandrine are not the *ottava rima* at all, for the reason that they are differently bound together by the rhyme-scheme, and that makes all the difference in the world. In the *ottava rima* there are but two rhymes in the first six lines, the rhyme-scheme of the stanza being: *ab ab ab cc*. If Spenser was indebted to any one for the eight lines of his stanza, he was indebted to his master Chaucer, who, in the Monk's Tale, uses an eight-line stanza with a rhyme-scheme identical with that of the eight heroic lines of the Spenserian stanza. See my *Primer of English Verse, chiefly in its æsthetic and organic character*, Chap. VII. The Spenserian Stanza.

POSTSCRIPT

This book being designed as an introduction to the study of Chaucer, it is not within its scope to treat of the originals or analogues of the tales represented, and of Chaucer's artistic use of them. The student should first know *The Canterbury Tales* in their absolute character, as the Plays of Shakespeare should first be known in their absolute character, before the sources of their plots, etc., are traced. The study of literary history of every kind should come after the masterpieces of literature are known, in the true sense of the word, known, that is, through a sympathetic assimilation, so far as any one's capacity in that direction extends.

The Chaucer Society has published *Originals and Analogues of some of Chaucer's Canterbury Tales*, and to these and other publications of the society, especially *A Temporary Preface to the Six-text Edition of Chaucer's Canterbury Tales*, by Dr. F. J. Furnivall, students are referred who are prematurely interested in outside matters pertaining to the poet's works. In *A Temporary Preface*, pp. 104, 105, are summed up the results of Mr. Henry Ward's careful and thorough noting of Chaucer's obligations, in the Knight's Tale, to the *Teseide* of Boccaccio, — of the lines directly translated by him therefrom, of those which bear a general likeness, and of those which bear a slight likeness.

Altogether, the most important work for the student to read is Professor Lounsbury's admirable *Studies in Chaucer, his Life and Writings.* Chap. v. of Vol. II. pp. 167–426, on The Learning of Chaucer, presents as fully as may be Chaucer's obligations to other writers.

THE PROLOGUE TO THE CANTERBURY TALES

The season of the pilgrimage, and the assembling of the pilgrims at the Tabard Inn, described

Whán that Aprílle with hise shourės soote
The droghte of March hath percėd to the roote,
And bathėd every veyne in swich licóur
Of which vertú engendred is the flour;
Whan Zephirus eek with his swetė breeth
Inspirėd hath in every holt and heeth
The tendrė croppės, and the yongė sonne
Hath in the Ram his halfė cours y-ronne,
And smalė fowelės maken melodye
That slepen al the nyght with open eye, —
So priketh hem Natúre in hir coráges, —
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straungė strondes,
To fernė halwės, kowthe in sondry londes;
And specially, from every shirės ende
Of Engėlond, to Caunturbury they wende,
The hooly blisful martir for to seke,
That hem hath holpen whan that they were seeke.

Bifil that in that seson on a day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrymage

To Caunterbury with ful devout corage,
At nyght were come into that hostelrye
Wel nyne-and-twenty in a compaignye,
Of sondry folk, by áventure y-falle
In felaweshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.
The chambres and the stables weren wyde,
And wel we weren esėd attė beste.
And, shortly, whan the sonnė was to reste,
So hadde I spoken with hem everychon,
That I was of hir felaweshipe anon,
And madė forward erly for to ryse,
To take oure wey, ther as I yow devyse.
  But nathėlees, whil I have tyme and space,
Er that I ferther in this talė pace,
Me thynketh it accordaunt to resoun
To tellė yow al the condicioun
Of ech of hem, so as it semėd me,
And whiche they weren and of what degree,
And eek in what array that they were inne;
And at a Knyght than wol I first bigynne.

The Knight

  A Knyght ther was and that a worthy man,
That fro the tymė that he first bigan
To riden out, he lovėd chivalrie,
Trouthe and honóur, fredom and curteisie.
Ful worthy was he in his lordės werre,
And therto hadde he riden, no man ferre,
As wel in cristendom as in hethėnesse,
And evere honoured for his worthynesse.
At Alisaundre he was whan it was wonne;

Ful oftė tyme he hadde the bord bigonne
Aboven allė nacïons in Pruce.
In Lettow hadde he reysėd and in Ruce, —
No cristen man so ofte of his degree.
In Gernade at the seege eek hadde he be
Of Algezir, and riden in Belmarye.
At Lyeys was he, and at Satalye,
Whan they were wonne ; and in the Gretė See
At many a noble aryve hadde he be.
At mortal batailles hadde he been fiftene,
And foughten for oure feith at Tramyssene
In lystės thriės, and ay slayn his foo.
This ilkė worthy knyght hadde been also
Somtymė with the lord of Palatye
Agayn another hethen in Turkye ;
And everemoore he hadde a sovereyn prys.
And though that he were worthy, he was wys,
And of his port as meeke as is a mayde.
He nevere yet no vileynye ne sayde,
In al his lyf, unto no maner wight.
He was a verray parfit, gentil knyght.
But for to tellen yow of his array,
His hors weren goode, but he ne was nat gay ;
Of fustian he werėd a gypon
Ál bismóterėd with his habergeon,
For he was late y-come from his viage,
And wentė for to doon his pilgrymage.

The Squire

With hym ther was his sone, a yong SQUIÉR,
A lovyere and a lusty bacheler,
With lokkės crulle as they were leyd in presse.

Of twenty yeer of age he was, I gesse.
Of his statúre he was of evene lengthe,
And wonderly delyvere and greet of strengthe;
And he hadde been somtyme in chyvachie,
In Flaundrės, in Artoys and Pycardie,
And born hym weel, as of so litel space,
In hope to stonden in his lady grace.
Embrouded was he, as it were a meede
Al ful of fresshė flourės whyte and reede;
Syngynge he was or floytynge, al the day;
He was as fressh as is the monthe of May.
Short was his gowne, with slevės longe and wyde;
Wel koude he sitte on hors and fairė ryde;
He koudė songės make and wel endite,
Juste and eek daunce and weel purtreye and write.
So hoote he lovėde that by nyghtertale
He sleep namoore than dooth a nyghtyngale.
Curteis he was, lowely and servysáble,
And carf biforn his fader at the table.

The Yeoman

A YEMAN hadde he and servántz namo
At that tyme, for hym listė ridė soo;
And he was clad in cote and hood of grene.
A sheef of pocok arwės bright and kene
Under his belt he bar ful thriftily —
Wel koude he dresse his takel yemanly;
His arwės droupėd noght with fetherės lowe —
And in his hand he baar a myghty bowe.
A not-heed hadde he with a broun viságe.
Of woodėcraft wel koude he al the uságe.
Upon his arm he baar a gay bracér,

And by his syde a swerd and a bokeler,
And on that oother syde a gay daggere
Harneisėd wel and sharpe as point of spere;
A Cristophere on his brest of silver sheene;
An horn he bar, the bawdryk was of grene.
A forster was he, soothly as I gesse.

The Nun

Ther was also a Nonne, a Prioresse,
That of hir smylyng was ful symple and coy;
Hire gretteste ooth was but by seïnt Loy,
And she was clepėd madame Eglentyne.
Ful weel she soong the servicė dyvyne,
Entunėd in hir nose ful semėly,
And Frenssh she spak ful faire and fetisly
After the scole of Stratford-attė-Bowe,
For Frenssh of Parys was to hire unknowe.
At metė wel y-taught was she with-alle,
She leet no morsel from hir lippės falle,
Ne wette hir fyngrės in hir saucė depe.
Wel koude she carie a morsel and wel kepe
Thát no drope ne fille upon hire breste;
In curteisie was set ful muchel hir leste.
Hire over-lippė wypėd she so clene,
That in hir coppe ther was no ferthyng sene
Of grecė, whan she dronken hadde hir draughte.
Ful semėly after hir mete she raughte,
And sikerly she was of greet desport,
And ful plesáunt and amyable of port,
And peynėd hire to countrefetė cheere
Of Court, and been estatlich of manere,
And to ben holden digne of reverence.

But for to speken of hire conscïence,
She was so charitable and so pitous
She woldė wepe if that she saugh a mous
Kaught in a trappe, if it were deed or bledde.
Of smalė houndės hadde she that she fedde
With rosted flessh, or milk and wastel breed;
But soorė wepte she if oon of hem were deed,
Or if men smoot it with a yerdė smerte,
And al was conscïence and tendrė herte.
Ful semyly hir wympul pynchėd was;
Hire nose tretys, hir eyen greye as glas,
Hir mouth ful smal and ther-to softe and reed,
But sikerly she hadde a fair forheed;
It was almoost a spannė brood I trowe,
For, hardily, she was nat undergrowe.
Ful fetys was hir cloke as I was war;
Of smal coral aboute hire arm she bar
A peire of bedės gauded al with grene,
And ther-on heng a brooch of gold ful sheene,
On which ther was first write a crownėd A,
And after *Amor vincit omnia.*
Another Nonnė with hire haddė she
That was hire Chapėleyne, and preestės thre.

The Monk

A Monk ther was, a fair for the maistrie,
An outridere that lovėde venerie,
A manly man, to been an abbot able.
Ful many a deyntee hors hadde he in stable,
And whan he rood men myghte his brydel heere
Gýnglen in a whistlynge wynd als cleere,
And eek as loude, as dooth the chapel belle.

Ther as this lord was kepere of the celle,
The reule of seint Maure or of seint Beneit,
By-cause that it was old and som-del streit, —
This ilkė Monk leet oldė thyngės pace
And heeld after the newė world the space.
He gaf nat of that text a pullėd hen
That seith that hunters beth nat hooly men,
Ne that a Monk whan he is recchėlees
Is likned til a fissh that is waterlees;
This is to seyn, a Monk out of his cloystre.
But thilkė text heeld he nat worth an oystre;
And I seyde his opinioun was good.
What sholde he studie and make hym-selven wood,
Upon a book in cloystre alwey to poure,
Or swynken with his handės and labóure
As Austyn bit? how shal the world be served?
Lat Austyn have his swynk to him reserved.
Therfore he was a prikasour aright;
Grehoundes he hadde, as swift as fowel in flight:
Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare.
I seigh his sleves y-purfiled at the hond
With grys, and that the fyneste of a lond;
And for to festne his hood under his chyn
He hadde of gold y-wroght a ful curious pyn,
A love knotte in the gretter ende ther was.
His heed was balled that shoon as any glas,
And eek his face as it hadde been enoynt.
He was a lord ful fat and in good poynt;
Hise eyën stepe and rollynge in his heed,
That stemėd as a forneys of a leed;
His bootės souple, his hors in greet estaat.
Now certeinly he was a fair prelaat.

He was nat pale, as a forpynėd goost:
A fat swan loved he best of any roost;
His palfrey was as broun as is a berye.

The Friar

A Frere ther was, a wantowne and a merye,
A lymytour, a ful solempnė man,
In allė the ordrės foure is noon that kan
So muchel of daliaunce and fair langage;
He haddė maad ful many a marïage
Of yongė wommen at his owene cost:
Unto his ordre he was a noble post,
Ful wel biloved and famulier was he
With frankeleyns over al in his contree;
And eek with worthy wommen of the toun,
For he hadde power of confessïoun,
As seyde hym-self, moorė than a curát,
For of his ordre he was licenciat.
Ful swetėly herde he confessioun,
And plesaunt was his absolucioun.
He was an esy man to geve penaunce
Ther as he wiste to have a good pitaunce;
For unto a poure ordre for to give
Is signė that a man is wel y-shryve;
For, if he gaf, he dorstė make avaunt
He wistė that a man was rėpentaunt:
For many a man so harde is of his herte
He may nat wepe al thogh hym soorė smerte,
Therfore in stede of wepynge and preyėres
Men moote geve silver to the pourė freres.
His typet was ay farsed full of knyves
And pynnės, for to geven yongė wyves;

And certeinly he hadde a murye note;
Wel koude he synge and pleyen on a rote:
Of yeddynges he baar outrėly the pris;
His nekkė whit was as the flour-de-lys,
Ther-to he strong was as a champioun.
He knew the tavernes well in al the toun
And everich hostiler and tappestere
Bet than a lazar or a beggestere;
For unto swich a worthy man as he
Acordėd nat, as by his facultee,
To have with sikė lazars aqueyntaunce;
It is nat honeste, it may nat avaunce
Fór to deelen with no swiche poraille;
But al with riche and selleres of vitaille.
And over al, ther as profit sholde arise,
Curteis he was and lowely of servyse,
Ther nas no man nowher so vertuous —
He was the bestė beggere in his hous;
For thogh a wydwe haddė noght a sho,
So pleasaunt was his *In principio*,
Yet wolde he have a ferthyng er he wente:
His purchas was wel bettre than his rente.
And rage he koude, as it were right a whelpe.
In lovė dayes ther koude he muchel helpe,
For there he was nat lyk a cloysterer
With a thredbare cope, as is a povre scolér,
But he was lyk a maister, or a pope;
Of double worstede was his semycope,
That rounded as a belle out of the presse.
Somwhat he lipsėd for his wantownesse,
To make his Englissh sweet upon his tonge,
And in his harpyng, whan that he hadde songe,
Hise eyėn twynkled in his heed aryght

As doon the sterrės in the frosty nyght.
This worthy lymytour was cleped Huberd.

The Merchant

A Marchant was ther with a forkėd berd,
In mottėleye, and hye on horse he sat;
Upon his heed a Flaundryssh bevere hat;
His bootės claspėd faire and fetisly;
Hise resons he spak ful solempnėly,
Sownynge alway thencrees of his wynnýng.
He wolde the see were kept for any thing
Bitwixė Middelburgh and Orėwelle.
Wel koude he in eschaungė sheeldės selle.
This worthy man ful wel his wit bisette,
Ther wistė no wight that he was in dette,
So estatly was he of his governaunce
With his bargaynes and with his chevyssaunce.
For sothe he was a worthy man with-alle
But, sooth to seyn, I noot how men hym calle.

The Clerk (or Scholar) of Oxford

A Clerk ther was of Oxenford also
That unto logyk haddė longe y-go;
As leenė was his hors as is a rake,
And he nas nat right fat, I undertake,
But lookėd holwe and ther-to sobrely;
Ful thredbare was his overeste courtepy;
For he hadde geten hym yet no benefice,
Ne was so worldly for to have office;
For hym was levere have at his beddes heed
Twénty bookės clad in blak or reed

Of Aristotle and his philosophie,
Than robės riche, or fithele, or gay sautrie:
But al be that he was a philosophre,
Yet haddė he but litel gold in cofre;
But al that he myghte of his freendes hente
On bookės and his lernynge he it spente,
And bisily gan for the soulės preye
Of hem that gaf hym wher-with to scoleye.
Of studie took he moost cure and moost heede,
Noght o word spak he moorė than was neede,
And that was seyd in forme and reverence
And short and quyk and ful of hy senténce.
Sownynge in moral vertu was his speche
And gladly wolde he lerne and gladly teche.

The Sergeant at Law

A SERGEANT OF THE LAWĖ, war and wys,
That often haddė been at the Parvys,
Ther was also, ful riche of excellence.
Discreet he was and of greet reverence;
He semėd swich, hise wordės weren so wise.
Justice he was ful often in Assise,
By patente and by pleyn commissioun:
For his science and for his heigh renoun.
Of fees and robės hadde he many oon;
So greet a purchasour was nowher noon.
Al was fee symple to hym in effect,
His purchasyng myghtė nat been infect.
Nowher so bisy a man as he ther nas,
And yet he semėd bisier than he was.
In termės hadde he caas and doomės alle
That from the tyme of kyng William were falle;

Ther-to he koude endite and make a thyng,
Ther koudė no wight pynchen at his writyng;
And every statut coude he pleyn by rote.
He rood but hoomly in a medlee cote
Girt with a ceint of silk with barrės smale;
Of his array telle I no lenger tale.

The Franklin

A Frankėleyn was in his compaignye.
Whit was his berd as is a dayėsye.
Of his complexioun he was sangwyn.
Wel loved he by the morwe a sope in wyn;
To lyven in delit was evere his wone,
For he was Epicurus owenė sone,
That heeld opinioun that pleyn delit
Was verraily felicitee parfit.
An housholdere, and that a greet, was he;
Seint Julian was he in his contree;
His breed, his ale, was alweys after oon;
A bettre envynėd man was nowher noon.
Withoutė bakė mete was nevere his hous,
Of fissh and flessh, and that so plentevous,
It snewėd in his hous of mete and drynke,
Of allė deyntees that men koudė thynke.
After the sondry sesons of the yeer,
So chaungėd he his mete and his soper.
Ful many a fat partrich hadde he in muwe
And many a breem and many a luce in stuwe.
Wo was his cook but if his saucė were
Poynaunt and sharpe and redy al his geere.
His table dormant in his halle alway,
Stood redy covered al the longė day.

At sessiouns ther was he lord and sire ; 355
Ful oftė tymė he was knyght of the shire.
An anlaas, and a gipser al of silk,
Heeng at his girdel whit as mornė milk.
A shirreve hadde he been and a countour.
Was nowher such a worthy vavasour. 360

The Haberdasher, etc.

An HABERDASSHERE, and a CARPENTER,
A WEBBE, a DYERE, and a TAPYCER, —
And they were clothed alle in o lyveree
Of a solémpne and greet fraternitee.
Ful fressh and newe hir geere apikėd was ; 365
Hir knyvės werė chapėd noght with bras,
But al with silver, wroght ful clene and weel,
Hire girdles and hir pouches everydeel.
Wel semėd ech of hem a fair burgeys
To sitten in a geldehalle, on a deys. 370
Éverich for the wisdom that he kan
Was shaply for to been an alderman.
For catel haddė they ynogh and rente,
And eek hir wyvės wolde it wel assente ;
And ellės certeyn werė they to blame. 375
It is ful fair to been y-cleped *Madame*,
And goon to vigiliės al bifore,
And have a mantel roialliche y-bore.

The Cook

A COOK they haddė with hem for the nones,
To boille the chiknės with the marybones 380
And poudrė-marchant tart and galyngale ;

Wel koude he knowe a draughte of Londoun ale;
He koudė rooste and sethe and boille and frye,
Máken mortreux and wel bake a pye.
But greet harm was it, as it thoughtė me,
That on his shyne a mormal haddė he
For blankmanger, that made he with the beste.

The Shipman

A Shipman was ther, wonynge fer by weste;
For aught I woot he was of Dertėmouthe.
He rood upon a rouncy as he kouthe,
Ín a gowne of faldyng to the knee.
A daggere hangynge on a laas hadde he
Aboute his nekke under his arm adoun.
The hootė somer hadde maad his hewe al broun,
And certeinly he was a good felawe.
Ful many a draughte of wyn he haddė drawe
Fro Burdeuxward whil that the Chapman sleep.
Of nycė conscïence took he no keep.
If that he faught, and hadde the hyer hond,
By water he sente him hoom to every lond.
But of his craft to rekene wel his tydes,
His stremės and his daungers hym bisides,
His herberwe and his moone, his lodemenage,
Ther nas noon swich from Hullė to Cartage.
Hardy he was, and wys to undertake:
With many a tempest hadde his berd been shake.
He knew wel alle the havenes, as they were,
From Gootlond to the Cape of Fynystere,
And every cryke in Britaigne and in Spayne.
His barge y-clepėd was the Maudėlayne.

The Physician

With us ther was a Doctour of Phisik;
In all this world ne was ther noon hym lik,
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacïent a ful greet deel
In hourės by his magyk natureel.
Wel koude he fortunen the ascendent
Of hise ymáges for his pacïent.
He knew the cause of everich maladye,
Were it of hoot, or cold, or moyste, or drye,
And where they engendred and of what humour;
He was a verray parfit praktisour.
The cause y-knowe and of his harm the roote,
Anon he gaf the sikė man his boote.
Ful redy hadde he hise apothecaries
To sende him droggės and his letuaries,
For ech of hem made oother for to wynne,
Hir frendshipe nas nat newė to bigynne.
Wel knew he the oldė Esculapius
And Deÿscorides, and eek Rufus,
Olde Ypocras, Haly and Galyen,
Serapion, Razis and Avycen,
Averrois, Damascien and Constantyn,
Bernard and Gatėsden and Gilbertyn.
Of his dietė mesurable was he,
For it was of no superfluitee,
But of greet norissyng and digestíble.
His studie was but litel on the Bible.
In sangwyn and in pers he clad was al,
Lynėd with taffata and with sendal.
And yet he was but esy of dispence;

He keptė that he wan in pestilence.
For gold in phisik is a cordial,
Therfore he lovėde gold in special.

The Wife of Bath

A Good wif was ther of bisidė Bathe,
But she was som-del deef and that was scathe.
Of clooth-makyng she haddė swich an haunt
She passėd hem of Yprės and of Gaunt.
In al the parisshe wif ne was ther noon
That to the offrynge bifore hire sholdė goon;
And if ther dide, certeyn so wrooth was she,
That she was out of allė charitee.
Hir coverchiefs ful fynė weren of ground,—
I dorstė swere they weyėden ten pound,—
That on a Sonday weren upon hir heed.
Hir hosen weren of fyn scarlet reed
Ful streite y-teyd, and shoes ful moyste and newe.
Boold was hir face and fair and reed of hewe.
She was a worthy womman al hir lyve,
Housbondes at chirchė dore she haddė fyve,
Withouten oother compaignye in youthe,—
But ther-of nedeth nat to speke as nowthe,—
And thriės hadde she been at Jerusálem;
She haddė passėd many a straungė strem;
At Rome she haddė been and at Boloigne,
In Galice at Seint Jame, and at Coloigne.
She koudė muchel of wandrynge by the weye.
Gat-tothėd was she, soothly for to seye.
Upon an amblere esily she sat,
Y-wymplėd wel, and on hir heed an hat
As brood as is a bokeler or a targe;

A foot mantel aboute hir hipės large,
And on hire feet a paire of sporės sharpe.
In felaweshipe wel koude she laughe and carpe.
Of remedies of love she knew per chaunce,
For she koude of that art the oldė daunce.

The Parish Priest

A good man was ther of religioun
And was a Poure Persoun of a Toun;
But riche he was of hooly thoght and werk;
He was also a lernėd man, a clerk,
That Cristės Gospel trewėly wolde preche:
Hise parisshens devoutly wolde he teche.
Benygne he was and wonder diligent,
And in adversitee ful pacient;
And swich he was y-prevėd oftė sithes.
Ful looth were hym to cursen for hise tithes,
But rather wolde he geven, out of doute,
Unto his pourė parisshens aboute,
Of his offrýng and eek of his substaunce:
He koude in litel thyng have suffisaunce.
Wyd was his parisshe, and houses fer asonder,
But he ne laftė nat for reyn ne thonder,
In siknesse nor in meschief to visíte
The ferreste in his parisshe, muche and lite,
Upon his feet, and in his hand a staf.
This noble ensample to his sheep he gaf
That firste he wroghte and afterward he taughte.
Out of the gospel he tho wordės caughte,
And this figure he added eek therto,
That if gold rustė what shal iren doo?
For if a preest be foul, on whom we truste,

No wonder is a lewėd man to ruste;
And shame it is, if a prest takė keepe,
A [dirty] shepherde and a clenė sheepe.
Wel oghte a preest ensample for to geve
By his clennesse how that his sheep sholde lyve.
He settė nat his benefice to hyre
And leet his sheep encombred in the myre,
And ran to Londoun unto Seïnt Poules
To seken hym a chaunterie for soules,
Or with a bretherhed to been withholde;
But dwelte at hoom and keptė wel his folde,
So that the wolf ne made it nat myscarie, —
He was a shepherde, and noght a mercenarie;
And though he hooly were and vertuous,
He was to synful man nat despitous,
Ne of his spechė daungerous ne digne,
But in his techyng déscreet and benygne.
To drawen folk to hevene by fairnesse,
By good ensample, this was his bisynesse:
But it were any persone obstinat,
What so he were, of heigh or lough estat,
Hym wolde he snybben sharply for the nonys.
A bettrė preest I trowe that nowher noon ys.
He waited after no pompe and reverence,
Ne maked him a spicėd conscience,
But Cristės loore, and his Apostles twelve,
He taughte, but first he folwed it hym selve.

The Plowman

With hym ther was a PLOWMAN, was his brother,
That hadde y-lad of dong ful many a fother, —
A trewė swynkere and a good was he,

Lyvynge in pees and parfit charitee.
God loved he best, with al his hoolė herte
At allė tymės, thogh him gamed or smerte,
And thanne his neighėbore right as hym-selve.
He woldė thresshe, and therto dyke and delve
For Cristės sake for every pourė wight,
Withouten hire, if it lay in his myght.
Hise tithės paydė he ful faire and wel
Bothe of his proprė swynk and his catel.
In a tabard he rood upon a mere.

Ther was also a Reve and a Millere,
A Somnour and a Pardoner also,
A Maunciple and myself, — ther were namo.

The Miller

The Millere was a stout carl for the nones,
Ful byg he was of brawn and eek of bones;
That provėd wel, for over al ther he cam,
At wrastlynge he wolde have alwey the ram.
He was short-sholdred, brood, a thikke knarre,
Ther nas no dore that he nolde heve of harre,
Or breke it at a rennyng with his heed.
His berd, as any sowe or fox, was reed,
And therto brood, as though it were a spade.
Upon the cope right of his nose he hade
A werte, and theron stood a toft of herys,
Reed as the brustles of a sowes erys;
His nosėthirlės blakė were and wyde;
A swerd and a bokeler bar he by his syde;
His mouth as wyde was as a greet forneys,
He was a janglere and a goliardeys,
And that was moost of synne and harlotriës.

Wel koude he stelen corn and tollen thriës,
And yet he hadde a thombe of gold, pardee.
A whit cote and a blew hood werėd he.
A baggėpipe wel koude he blowe and sowne,
And therwithal he broghte us out of towne.

The Manciple of an Inn of Court

A gentil MAUNCIPLE was ther of a temple,
Of which achátours myghtė take exémple
For to be wise in byynge of vitaille;
For, whether that he payde or took by taille,
Algate he wayted so in his achaat
That he was ay biforn and in good staat.
Now is nat that of God a ful fair grace
That swich a lewėd mannės wit shal pace
The wisdom of an heepe of lerned men?
Of maistrės hadde he mo than thriës ten,
That weren of lawe expert and curious,
Of whiche ther weren a duszeyne in that hous
Worthy to been stywardes of rente and lond
Of any lord that is in Engėlond,
To maken hym lyvė by his proprė good
In honour dettelees, but if he were wood,
Or lyve as scarsly as hym list desire,
And able for to helpen al a shire
In any caas that myghtė falle or happe;
And yet this Manciple sette hir aller cappe.

The Reeve

The REVĖ was a sclendrė colerik man,
His berd was shave as ny as ever he kan;
His heer was by his erys ful round y-shorn,

His tope was dokėd lyk a preest biforn,
Ful longė were his leggės and ful lene,
Y-lyk a staf, ther was no calf y-sene.
Wel koude he kepe a gerner and a bynne,
Ther was noon auditour koude of him wynne.
Wel wiste he, by the droghte and by the reyn,
The yeldynge of his seed and of his greyn.
His lordės sheep, his neet, his dayėrye,
His swyn, his hors, his stoor, and his pultrye,
Was hoolly in this revės governyng,
And by his covenant gaf the rekenyng
Syn that his lord was twenty yeer of age;
Ther koude no man brynge hym in arrerage.
There nas baillif, ne hierde, nor oother hyne,
That he ne knew his sleighte and his covyne;
They were adrad of hym as of the deeth.
His wonyng was ful faire upon an heeth,
With grenė treës shadwėd was his place.
He koudė bettrė than his lord purchace.
Ful riche he was a-storėd pryvely,
His lord wel koude he plesen subtilly
To geve and lene hym of his owene good
And have a thank, and yet a gowne and hood.
In youthe he lernėd hadde a good myster,
He was a wel good wrighte, a carpenter.
This Revė sat upon a ful good stot
That was al pomely grey and hightė Scot;
A long surcote of pers upon he hade,
And by his syde he baar a rusty blade.
Of Northfolk was this Reve of which I telle,
Biside a toun men clepen Baldėswelle.
Tukkėd he was as is a frere, aboute,
And evere he rood the hyndreste of oure route.

The Summoner

A Somonour was ther with us in that place,
That hadde a fyr-reed cherubynnės face,
For sawcėfleem he was, with eyen narwe.
As hoot he was and lecherous as a sparwe,
With scalėd browės blake and pilėd berd,—
Of his visagė children were aferd.
Ther nas quyk-silver, lytarge, ne brymstoon,
Boras, ceruce, ne oille of Tartre noon,
Ne oynėment that woldė clense and byte,
That hym myghte helpen of the whelkės white,
Nor of the knobbės sittynge on his chekes.
Wel loved he garleek, oynons, and eek lekes,
And for to drynken strong wyn, reed as blood;
Thanne wolde he speke and crie as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he spekė no word but Latyn.
A fewė termės hadde he, two or thre,
That he had lernėd out of som decree,—
No wonder is, he herde it al the day;
And eek ye knowen wel how that a jay
Kan clepen *Watte* as wel as kan the pope.
But whoso koude in oother thyng hym grope,
Thanne hadde he spent al his philosophie;
Ay *Questio quid juris* wolde he crie.
He was a gentil harlot and a kynde;
A bettre felawe sholdė men noght fynde.
He woldė suffre for a quart of wyn
A good felawe to have his concubyn
A twelf monthe, and excuse hym attė fulle;
And privėly a fynch eek koude he pulle.
And if he foond owher a good felawe,

He woldė techen him to have noon awe,
In swich caas, of the Ercėdekenes curs,
But-if a mannės soule were in his purs;
For in his purs he sholde y-punysshed be:
"Purs is the Ercėdekenes helle," seyde he.
But wel I woot he lyėd right in dede,
Of cursyng oghte ech gilty man him drede,
For curs wol slee,—right as assoillyng savith;
And also war him of a *Significavit.*
In daunger hadde he at his owėne gise
The yongė girlės of the diocise,
And knew hir conseil, and was al hir reed.
A gerland hadde he set upon his heed,
As greet as it were for an alė-stake;
A bokeleer hadde he maad him of a cake.

The Pardoner

With hym ther was a gentil PARDONER
Of Rouncivale, his freend and his compeer,
That streight was comen fro the court of Romė.
Ful loude he soong *Com hider, lovė, to me!*
This Somonour bar to hym a stif burdoun,
Was nevere trompe of half so greet a soun.
This Pardoner hadde heer as yelow as wex
But smothe it heeng as dooth a strike of flex;
By ounces henge hise lokkės that he hadde,
And therwith he hise shuldres overspradde.
But thynne it lay by colpons oon and oon;
But hood, for jolitee, ne wered he noon,
For it was trussėd up in his walėt.
Hym thoughte he rood al of the newė jet;
Dischevelee, save his cappe, he rood al bare.

Swiche glarynge eyen hadde he as an hare.
A vernycle hadde he sowed upon his cappe.
His walet lay biforn hym in his lappe
Bret-ful of pardon, comen from Rome al hoot.
A voys he hadde as smal as hath a goot.
No berd hadde he, ne nevere sholdė have,
As smothe it was as it were latė shave;
I trowe he were a geldyng or a mare.
But of his craft, fro Berwyk unto Ware
Ne was ther swich another pardoner,
For in his male he hadde a pilwė-beer,
Which that, he seydė, was oure lady veyl;
He seyde he hadde a gobet of the seyl
That Seïnt Peter hadde whan that he wente
Upon the see til Jhesu Crist hym hente.
He hadde a croys of latoun ful of stones,
And in a glas he haddė piggės bones.
But with thise relikės, whan that he fond
A pourė person dwellynge upon lond,
Upon a day he gat hym moore moneye
Than that the person gat in monthės tweye;
And thus with feynėd flaterye and japes
He made the person and the peple his apes.
But, trewėly to tellen attė laste,
He was in chirche a noble ecclesiaste;
Wel koude he rede a lessoun or a storie,
But alderbest he song an Offertorie;
For wel he wistė, whan that song was songe,
He mostė preche and wel affile his tonge
To wynnė silver, as he ful wel koude;
Therefore he song the murierly and loude.

The Poet's Apology for his Plain Speaking, etc.

Now have I toold you shortly in a clause
The staat, tharray, the nombre, and eek the cause
Why that assembled was this compaignye
In Southwerk at this gentil hostelrye,
That highte the Tabard, fastė by the Belle.
But now is tymė to yow for to telle
How that we baren us that ilkė nyght,
Whan we were in that hostelrie alyght;
And after wol I telle of our viage
And al the remenaunt of oure pilgrimage.
But first, I pray yow of youre curteisye,
That ye narette it nat my vileynye,
Thogh that I pleynly speke in this mateere
To tellė yow hir wordės and hir cheere,
Ne thogh I speke hir wordės proprely,
For this ye knowen al-so wel as I,
Whoso shal telle a tale after a man,
He moote reherce, as ny as evere he kan,
Everich a word, if it be in his charge,
Al speke he never so rudėliche or large,
Or ellis he moot telle his tale untrewe,
Or feynė thyng, or fyndė wordės newe.
He may nat spare, althogh he were his brother,
He moot as wel seye o word as another.
Crist spak hymself ful brode in hooly writ,
And wel ye woot no vileynye is it.
Eek Plato seith, whoso that kan hym rede,
"The wordės moote be cosyn to the dede."
Also I prey yow to forgeve it me
Al have I nat set folk in hir degree
Heere in this tale, as that they sholdė stonde;

My wit is short, ye may wel understonde.
Greet chierė made oure hoost us everichon,
And to the soper sette he us anon,
And servėd us with vitaille at the beste:
Strong was the wyn and wel to drynke us leste.

The Host of the Tabard Inn, and his Story-telling Scheme for the Entertainment of the Pilgrims on their Way to Canterbury and back

A semely man Oure Hooste was with-alle
For to han been a marchal in an halle.
A largė man he was, with eyen stepe,
A fairer burgeys was ther noon in Chepe;
Boold of his speche, and wys and well y-taught
And of manhod hym lakkedė right naught.
Eek therto he was right a myrie man,
And after soper pleyen he bigan,
And spak of myrthe amongės othere thynges,
Whan that we haddė maad our rekenynges;
And seydė thus: "Now, lordynges, trewėly,
Ye been to me right welcome, hertėly;
For by my trouthe, if that I shal nat lye,
I ne saugh this yeer so myrie a compaignye
At onės in this herberwe as is now;
Fayn wolde I doon yow myrthė, wiste I how.
And of a myrthe I am right now bythoght,
To doon yow ese, and it shal costė noght.
"Ye goon to Canterbury — God yow speede,
The blisful martir quitė yow youre meede!
And, wel I woot, as ye goon by the weye
Ye shapen yow to talen and to pleye;

For trewėly confort ne myrthe is noon
To ridė by the weye doumb as a stoon;
And therfore wol I maken yow disport,
As I seyde erst, and doon yow som confort.
And if you liketh alle, by oon assent,
Now for to stonden at my juggėment,
And for to werken as I shal yow seye,
To-morwė, whan ye riden by the weye,
Now by my fader soulė that is deed,
But ye be myrie, smyteth of myn heed!
Hoold up youre hond withouten moorė speche."
Oure conseil was nat longė for to seche;
Us thoughte it was noght worth to make it wys,
And graunted hym withouten moore avys,
And bad him seye his verdit, as hym leste.
"Lordynges," quod he, "now herkneth for the beste,
But taak it nought, I prey yow, in desdeyn;
This is the poynt, to speken short and pleyn,
That ech of yow to shortė with your weye,
In this viage shal tellė talės tweye,—
To Caunterburyward, I mean it so,
And homward he shal tellen othere two,—
Of aventúres that whilom han bifalle.
And which of yow that bereth hym beste of alle,
That is to seyn, that telleth in this caas
Talės of best senténce and moost solaas,
Shal have a soper at oure aller cost,
Heere in this placė, sittynge by this post,
Whan that we come agayn fro Caunterbury.
And, for to makė yow the moorė mury,
I wol myselven gladly with yow ryde
Right at myn owene cost, and be youre gyde,
And whoso wole my juggėment withseye

Shal paye al that we spenden by the weye.
And if ye vouchė-sauf that it be so
Tel me anon, withouten wordės mo,
And I wol erly shapė me therfore."
This thyng was graunted, and oure othės swore
With ful glad herte, and preyden hym also
That he would vouchė-sauf for to do so,
And that he woldė been oure governour,
And of our talės juge and réportour,
And sette a soper at a certeyn pris,
And we wol reulėd been at his devys
In heigh and lough; and thus by oon assent
We been acorded to his juggėment.
And therupon the wyn was fet anon;
We dronken and to restė wente echon
Withouten any lenger taryynge.
Amorwė, whan that day gan for to sprynge,
Up roos oure Hoost and was oure aller cok,
And gadrede us togidre alle in a flok,
And forth we riden, a litel moore than paas,
Unto the wateryng of Seint Thomas;
And there oure Hoost bigan his hors areste
And seydė, "Lordynges, herkneth, if yow leste:
Ye woot youre foreward and I it yow recorde.
If even-song and morwė-song accorde,
Lat se now who shal telle the firstė tale.
As evere mote I drynkė wyn or ale,
Whoso be rebel to my juggėment
Shal paye for all that by the wey is spent!
Now draweth cut, er that we ferrer twynne.
He which that hath the shorteste shal bigynne.
Sire Knyght," quod he, "my mayster and my lord,
Now draweth cut, for that is myn accord.

Cometh neer," quod he, "my lady Prioresse,
And ye sire Clerk, lat be your shamefastnesse,
Ne studieth noght; ley hond to, every man."

Anon to drawen every wight bigan
And, shortly for to tellen as it was,
Were it by áventúre, or sort, or cas,
The sothe is this, the cut fil to the knyght,
Of which ful blithe and glad was every wyght:
And telle he moste his tale as was resoun
By foreward and by composicioun,
As yė han herd; what nedeth wordės mo?
And whan this goode man saugh that it was so,
As he that wys was and obedient
To kepe his foreward by his free assent,
He seydė, "Syn I shal bigynne the game,
What, welcomė be the cut a Goddės name!
Now lat us ryde, and herkneth what I seye."
And with that word we ryden forth oure weye,
And he bigan with right a myrie cheere
His tale anon, and seyde in this manėre.

SELECTIONS FROM THE KNIGHT'S TALE

Palamon and Arcite fall in Love with Emily

Palamon and Arcite, two noble kinsmen, having been taken captive by Theseus, Duke of Athens, after he has won by assault the city of Thebes, are brought back with him to Athens, and imprisoned in a tower overlooking the palace gardens. From their prison window they get sight in the gardens of Emily, the sister of Hippolyta, the Amazonian queen, whom Theseus wedded after having conquered her kingdom. They both fall in love with her at first sight, and their former devoted friendship is severed by mutual jealousy.

This passeth yeer by yeer and day by day,
Till it fil onės, in a morwe of May,
That Emelye, that fairer was to sene
Than is the lylie upon his stalkė grene,
And fressher than the May with flourės newe, —
For with the rosė colour stroof hire hewe,
I noot which was the fyner of hem two, —
Er it were day, as was hir wone to do,
She was arisen and al redy dight:
For May wole have no slogardrie a nyght.
The sesoun priketh every gentil herte
And maketh hym out of his slepe to sterte,
And seith, "Arys, and do thyn óbservaunce."
This makėd Emelye have rémembráunce
To doon honóur to May, and for to ryse.

Y-clothėd was she fresshe, for to devyse;
Hir yelow heer was broyded in a tresse
Bihynde hir bak a yerdė long, I gesse;
And in the gardyn at the sonne up-riste,
She walketh up and doun, and as hire liste
She gadereth flourės, party white and rede,
To make a subtil gerland for hire hede,
And as an aungel hevenysshly she soong.
The gretė tour that was so thikke and stroong,
Which of the castel was the chief dongeóun
(Ther as the knyghtės weren in prisóun,
Of whiche I toldė yow and tellen shal),
Was evene joynant to the gardyn wal,
Ther as this Emelye hadde hir pleyynge.
Bright was the sonne, and cleer that morwenynge,
And Palamon, this woful prisoner,
As was his wone, bi leve of his gaylėr,
Was risen, and romėd in a chambre an heigh,
In which he al the noble citee seigh,
And eek the gardyn ful of braunches grene,
Ther as this fresshė Emelye the sheene
Was in hire walk and romėd up and doun.
This sorweful prisoner, this Palamoun,
Goth in the chambrė romynge to and fro,
And to hymself compleynynge of his wo;
That he was born, ful ofte he seyde, "allas!"
And so bifel, by áventure or cas,
That thurgh a wyndow, thikke of many a barre
Of iren, greet and square as any sparre,
He cast his eyen upon Emelya,
And therwithal he bleynte and cridė, "A!"
As though he stongen were unto the herte.
And with that cry Arcite anon up sterte,

And seydė, "Cosyn myn, what eyleth thee
That art so pale and deedly on to see?
Why cridestow? who hath thee doon offence?
For Goddės love, taak al in pacience
Oure prisoun, for it may noon oother be;
Fortune hath geven us this adversitee.
Som wikke aspėct or disposicioun
Of Saturne, by sum constellacioun,
Hath geven us this; although we hadde it sworn —
So stood the hevene whan that we were born —
We moste endure: this is the short and playn."
  This Palamon answerde, and seyde agayn,
"Cosyn, for sothe of this opinioun
Thow hast a veyn ymaginacioun;
This prison causėd me nat for to crye,
But I was hurt right now thurghout myn eye
Into myn herte, that wol my banė be.
The fairnesse of that lady that I see
Yond in the gardyn romen to and fro
Is cause of al my criyng and my wo.
I noot wher she be womman or goddesse,
But Venus is it, soothly as I gesse."
And therwithal on kneës doun he fil,
And seydė: "Venus, if it be thy wil
Yow in this gardyn thus to transfigure
Bifore me, sorweful, wrecchė creäture,
Out of this prisoun helpe that we may scapen.
And if so be my destynee be shapen,
By eternė word, to dyen in prisóun,
Of our lynage have som compassioun,
That is so lowe y-broght by tirannye."
  And with that word Arcitė gan espye
Wher as this lady romėd to and fro,

And with that sighte hir beautee hurte hym so,
That if that Palamon was wounded sore,
Arcite is hurt as moche as he, or moore;
And with a sigh he seydė pitously:
"The fresshė beautee sleeth me sodeynly
Of hire that rometh in the yonder place,
And but I have hir mercy and hir grace,
That I may seen hire attė leestė weye,
I nam but deed; ther is namoore to seye."

Arcite is set at Liberty

A worthy duke, Perotheus, comes to Athens to visit his lifelong friend, Theseus. He intercedes with Theseus for the release of Arcite, whom he long knew and loved at Thebes, and Arcite is accordingly set at liberty, but, if found anywhere within his victor's territories,

> 'it was accorded thus,
> That with a swerd he sholde lese his heed.'

By reason of his love for Emily, Arcite laments what would otherwise have been the greatest good fortune.

"Allas, why pleynen folk so in commúne
Of purvieaunce of God, or of Fortúne,
That geveth hem ful ofte in many a gyse
Wel bettre than they kan hem self devyse?
Som man desireth for to han richésse,
That cause is of his moerdre, or greet siknesse;
And som man wolde out of his prisoun fayn,
That in his hous is of his meynee slayn.
Infinite harmės been in this mateere,
We witen nat what thing we preyen heere.
We faren as he that dronke is as a mous.
A dronkė man woot wel he hath an hous,
But he noot which the rightė wey is thider,

And to a dronkė man the wey is slider;
And certės in this world so faren we, — 1265
We seken faste after felicitee,
But we goon wrong ful often trewėly.
Thus may we seyėn alle, and namely I,
That wende and hadde a greet opinioun
That if I myghte escapen from prisoun, 1270
Thanne hadde I been in joye and perfit heele,
Ther now I am exilėd fro my wele.
Syn that I may nat seen you, Emelye,
I nam but deed, there nys no remedye."

Arcite goes back to Thebes; but when he has endured, for a year or two, the pains of absence from his love, he returns in disguise to Athens, and engages himself at the court as a labourer, under the assumed name of Philostrate. 'Wel koude he hewen wode and water bere.' By his faithful services he gets into the good graces of Theseus, who makes him 'a squire of his chamber,' and furnishes him the means 'to maintain his degree.' He is thus enabled often to look upon Emily. In the following passage he goes forth 'to doon his observaunce to May.'

Description of a May Morning, and of Arcite's Visit to a Grove

The bisy larkė, messager of day,
Salueth in hir song the morwė gray,
And firy Phebus riseth up so brighte
That al the orient laugheth of the lighte,
And with hise stremės dryeth in the greves 1495
The silver dropės, hangynge on the leves.
And Arcita, that is in the court roiál
With Thesëus, his squier principal,
Is risen, and looketh on the myrie day;
And for to doon his óbservaunce to May, 1500

Remembrynge on the poynt of his desir,
He on a courser, stertyng as the fir,
Is riden into the feeldės hym to pleye,
Out of the court, were it a myle or tweye;
And to the grove of which that I yow tolde, 1505
By áventure, his wey he gan to holde,
To maken hym a gerland of the greves,
Were it of wodėbynde, or hawethorn leves,
And loude he song ageyn the sonnė shene:
"Máy, with alle thy floures and thy grene, 1510
Wélcomė be thou, fairė, fresshė May,
I hope that I som grenė getė may."

After a seven years' imprisonment, Palamon, by the help of a friend, escapes, and seeks concealment in the grove to which Arcite has repaired, till the night will enable him to take his way toward Thebes. The two lovers encounter each other, and Arcite engages to make all preparations to decide, on the morrow, the right of one or the other to Emily.

Description of the Combat between Palamon and Arcite

O Cupide, out of allė charitee!
O regne, that wolt no felawe have with thee!
Ful sooth is seyd that lovė ne lordshipe 1625
Wol noght, his thankės, have no felaweshipe.
Wel fynden that Arcite and Palamoun!
Arcite is riden anon unto the toun,
And on the morwe, er it were dayės light,
Ful privėly two harneys hath he dight, 1630
Bothe suffisaunt and metė to darreyne
The bataille in the feeld betwix hem tweyne;
And on his hors, allone as he was born,
He carieth al the harneys hym biforn:

And in the grove, at tyme and place y-set,
This Arcite and this Palamon ben met.
To chaungen gan the colour in hir face,
Right as the hunter in the regne of Trace,
That stondeth at the gappė with a spere,
Whan hunted is the leoun or the bere,
And hereth hym come russhyng in the greves,
And breketh bothe bowės and the leves,
And thynketh, "Heere cometh my mortal enemy,
With-outė faile he moot be deed or I;
For outher I moot sleen hym at the gappe,
Or he moot sleen me, if that me myshappe:"
So ferden they in chaungyng of hir hewe,
As fer as everich of hem oother knewe.
  Ther nas no "Good day," ne no saluyng,
But streight, withouten word or rehersyng,
Everich of hem heelp for to armen oother,
As frendly as he were his owene brother;
And after that, with sharpė sperės stronge,
They foynen ech at oother wonder longe.
Thou myghtest wenė that this Palamoun,
In his fightyng were a wood leoun,
And as a crueel tigre was Arcite:
As wildė borės gonnė they to smyte,
That frothen whit as foom for irė wood, —
Up to the anclee foghte they in hir blood.

Duke Theseus, who has gone a-hunting, the same morning, with his queen and Emily and attendants, comes upon the lovers while they are engaged in mortal combat, and swears by mighty Mars that he shall be dead who strikes another blow. Palamon tells the whole story, — who he is, who Philostrate really is, who has been the Duke's squire in disguise, and the occasion of their combat. Theseus, in his anger, condemns them both to death; but by the entreaties of the queen and

Emily, and of all the ladies in the company, he is softened, and forgives their offence, and thereupon appoints a tournament, 'this day fifty weeks,' each of the lovers to bring a hundred knights, of which Emily shall be the prize.

Grand preparations for the coming tournament are devised by the Duke, among which is a noble theatre, a mile in circuit, 'walléd of stone and ditchéd all without.' Arcite makes his devotions to Mars, Palamon to Venus, and Emily to Diana.

Description of the Symbolic Images in the Temple of Venus

First, in the temple of Venus maystow se,
Wroght on the wal, ful pitous to biholde,
The broken slepės, and the sikės colde,
The sacred teeris, and the waymentynge,
The firy strokės, and the desirynge,
That lovės servauntz in this lyf enduren;
The othės that her covenantz assuren.
Plesaunce and Hope, Desir, Foolhardynesse,
Beautee and Youthė, Bauderie, Richesse,
Charmės and Force, Lesyngės, Flaterye,
Despensė, Bisynesse and Jalousye,
That wered of yelewe gooldės a gerland
Ánd a cokkow sitynge on hir hand;
Féstes, instrumentz, carólės, daunces,
Lust and array, and alle the circumstaunces
Of love, whiche that I reken, and rekne shal,
By ordre weren peynted on the wal,
And mo than I kan make of mencioun;
For soothly al the mount of Citheroun,
Ther Venus hath hir principal dwellynge,
Was shewėd on the wal in portreyynge,
With al the gardyn and the lustynesse.
Nat was forgeten the porter Ydelnesse,

Ne Narcisus the faire of yore agon,
Ne yet the folye of kyng Salamon,
Ne yet the gretė strengthe of Ercules,
Thenchauntementz of Medea and Circes,
Ne of Turnus, with the hardy fiers corage,
The richė Cresus, kaytyf in servage.
Thus may ye seen that Wysdom ne Richėsse
Beautee ne Sleightė, Strengthė, Hardynesse,
Ne may with Venus holdė champartie,
For as hir list the world than may she gye.
Lo, alle thise folk so caught were in hir las
Til they for wo ful oftė seyde, "Allas!"
Suffiseth heere ensamples oon or two,
And though I koudė rekene a thousand mo.
The statue of Venus, glorious for to se,
Was naked, fletynge in the largė see,
And fro the navele doun al covered was
With wawės grene, and brighte as any glas.
A citole in hir right hand haddė she,
And on hir heed, ful semely for to se,
A rosė gerland, fressh and wel smellynge,
Above hir heed hir dowvės flikerynge.
Biforn hire stood hir sonė Cupido,
Upon his shuldrės wyngės hadde he two,
And blind he was, as it is often seene;
A bowe he bar and arwės brighte and kene.

The Paintings on the Wall within the Temple of Mars

Why sholde I noght as wel eek telle yow al
The portreiture that was upon the wal
Withinne the temple of myghty Mars the rede?
Al peynted was the wal, in lengthe and brede,

Lyk to the estrės of the grisly place
That highte the gretė temple of Mars in Trace,
In thilkė coldė, frosty regioun
Ther as Mars hath his sovereyn mansioun.
First, on the wal was peynted a forest,
In which ther dwelleth neither man nor best,
With knotty, knarry, bareyne treės olde
Of stubbės sharpe and hidouse to biholde,
In which ther ran a rumbel in a swough,
As though a storm sholde bresten every bough;
And dounward from an hille, under a bente,
Ther stood the temple of Mars armypotente,
Wroght al of burnėd steel, of which the entree
Was long and streit, and gastly for to see;
And ther out came a rage, and such a veze
That it made all the gatės for to rese.
The northren lyght in at the dorės shoon, —
For wyndowe on the wal ne was ther noon
Thurgh which men myghten any light discerne, —
The dores were al of adamant eterne,
Y-clenchėd overthwart and endėlong
With iren tough, and for to make it strong,
Every pylér the temple to sustene
Was tonnė greet, of iren bright and shene.
Ther saugh I first the derke ymaginyng
Of felonye, and al the compassyng;
The crueel irė, reed as any gleede;
The pykėpurs, and eke the palė drede;
The smylere, with the knyfe under the cloke;
The shepnė, brennynge with the blakė smoke;
The tresoun of the mordrynge in the bedde;
The open werre, with woundės al bi-bledde;
Contek with blody knyf, and sharpe manace

Al ful of chirkyng was that sory place.
The sleere of hym self yet saugh I ther,
His hertė blood hath bathėd al his heer;
The nayl y-dryven in the shode a-nyght;
The coldė deeth, with mouth gapyng up right.
Amyddės of the temple sat Meschaunce,
With disconfort and sory contenaunce.
Yet saugh I Woodnesse, laughynge in his rage,
Armėd compleint, out-hees, and fiers outrage,
The careyne, in the busk, with throte y-corve,
A thousand slayn and nat of qualm y-storve;
The tiraunt with the pray by force y-raft;
The toun destroyėd, ther was no thyng laft.
Yet saugh I brent the shippes hoppestėres;
The huntė strangled with the wildė beres;
The sowė freten the child right in the cradel;
The cook y-scalded for al his longe ladel.
Noght was forgeten by the infortune of Marte;
The cartere over-ryden with his carte,
Under the wheel ful lowe he lay adoun.
Ther were also of Martes divisioun,
The barbour and the bocher, and the smyth
That forgeth sharpė swerdės on his styth;
And al above, depeynted in a tour,
Saugh I Conquést sittynge in greet honour
With the sharpė swerd over his heed
Hangyngė by a soutil twynės threed.
Depeynted was the slaughtre of Julius,
Of grete Nero, and of Antonius, —
Al be that thilkė tyme they were unborn,
Yet was hir deth depeynted ther biforn
By manasynge of Mars, right by figure,
So was it shewėd in that portreiture

As is depeynted in the sterres above
Who shal be slayn or ellė deed for love;
Suffiseth oon ensample in stories olde,
I may nat rekene hem allė though I wolde.
  The statue of Mars upon a cartė stood,
Armėd, and lookėd grym as he were wood,
And over his heed ther shynen two figures
Of sterrės that been clepėd in scriptures,
That oon Puella, that oother Rubëus.
This god of armės was arrayėd thus:
A wolf ther stood biforn hym at his feet
With eyen rede, and of a man he eet.
With soutil pencel depeynted was this storie
In rédoutynge of Mars and of his glorie.

The Paintings on the Walls of the Temple of Diana

  Now to the temple of Dyane the chaste,
As shortly as I kan, I wol me haste
To tellė yow al the descripsioun.
Depeynted been the wallės up and doun
Of huntyng and of shamefast chastitee.
Ther saugh I how woful Calistopee,
Whan that Diane agrevėd was with here,
Was turnėd from a womman to a bere,
And after was she maad the loodė-sterre;
Thus was it peynted, I kan sey yow no ferre.
Hir sone is eek a sterre as men may see.
Ther saugh I Dane, y-turned til a tree, —
I menė nat the goddessė Diane,
But Penneus doughter which that hightė Dane.
Ther saugh I Attheon an hert y-maked,
For vengeance that he saugh Diane al naked;

I saugh how that hise houndės have hym caught
And freeten hym, for that they knewe hym naught.
Yet peynted was a litel forther moor
How Atthalante hunted the wildė boor,
And Meleagre, and many another mo,
For which Dyanė wroghte hym care and wo.
Ther saugh I many another wonder storie
The whiche me list nat drawen to memórie.
This goddesse on an hert ful hyė seet,
With smalė houndės al aboute hir feet,
And undernethe hir feet she hadde a moone,
Wexynge it was, and sholdė wanye soone.
In gaudė grene hir statue clothėd was,
With bowe in honde and arwės in a cas;
Hir eyen castė she ful lowe adoun
Ther Pluto hath his derkė regioun.
A womman travaillynge was hire biforn,
But, for hir child so longe was unborn,
Ful pitously Lucyna gan she calle
And seydė, "Helpe, for thou mayst best of alle."
Wel koude he peynten lifly, that it wroghte;
With many a floryn he the hewės boghte.

Description of Lycurgus, the Great King of Thrace, who comes to the Tournament in the Service of Palamon

Ther maistow seen comynge with Palamon
Lygurge hymself, the gretė kyng of Trace;
Blak was his berd, and manly was his face;
The cercles of hise eyen in his heed
They glowėden bitwyxen yelow and reed,
And lik a grifphon lookėd he aboute,
With kempė heeris on hise browės stoute;

Hise lymės grete, hise brawnės harde and stronge,
Hise shuldrės brode, his armės rounde and longe,
And, as the gysė was in his contree,
Ful hye upon a chaar of gold stood he
With fourė whitė bolės in the trays.
In stede of cote-armure, over his harnays
With naylės yelewe, and brighte as any gold,
He hadde a berės skyn, colblak, for old.
His longė heer was kembd bihynde his bak;
As any ravenes fethere it shoon for blak;
A wrethe of gold, arm-greet, of hugė wighte,
Upon his heed set ful of stonės brighte,
Of fynė rubyes and of dyamauntz;
Aboute his chaar ther wenten white alauntz,
Twenty and mo, as grete as any steer,
To hunten at the leoun or the deer;
And folwėd hym with mosel faste y-bounde,
Colered of gold and tourettes fylėd rounde.
An hundred lordės hadde he in his route,
Armėd ful wel, with hertės stierne and stoute.

Description of Emetrius, the Great King of India, who comes to the Tournament in the Service of Arcite

With Arcita, in stories as men fynde,
The grete Emetrëus, the kyng of Inde,
Upon a steedė bay, trappėd in steel,
Covered in clooth of gold, dyapred weel,
Cam ridynge lyk the god of armės, Mars.
His cote armurė was of clooth of Tars
Couchėd with perlės, white and rounde and grete;
His sadel was of brend gold, newe y-bete;
A mantelet up-on his shulder hangynge,

Brat ful of rubyes rede, as fyr sparklynge;
His crispė heer, lyk ryngės was y-ronne,
And that was yelow, and glytered as the sonne.
His nose was heigh, his eyen bright citryn;
Hise lippės rounde, his colour was sangwyn;
A fewė frakenes in his face y-spreynd,
Bitwixen yelow and somdel blak y-meynd,
And as a leoun he his lookyng caste.
Of fyve and twenty yeer his age I caste;
His berd was wel bigonnė for to sprynge;
His voys was as a trompė thondrynge;
Upon his heed he wered, of laurer grene,
A gerland, fressh and lusty for to sene.
Upon his hand he bar for his deduyt
An egle tame, as any lilye whyt.
An hundred lordės hadde he with hym there,
Al armėd, save hir heddes, in al hir gere,
Ful richėly in allė maner thynges;
For trusteth wel that dukės, erlės, kynges,
Were gadered in this noble compaignye,
For love and for encrees of chivalrye.
Aboute this kyng ther ran on every part
Ful many a tame leoun and leöpard.

Emily's Prayer and Sacrifice to Diana, and the Response of the Goddess

"O chastė goddesse of the wodės grene,
To whom bothe hevene and erthe and see is sene,
Queene of the regne of Pluto, derk and lowe,
Goddesse of maydens that myn herte hast knowe
Ful many a yeer, and woost what I desire,
As keepe me fro thy vengeaunce and thyn ire

That Attheon aboughtė cruelly;
Chastė goddessė, wel wostow that I
Desire to ben a mayden al my lyf,
Ne nevere wol I be no love, ne wyf.
I am, thow woost, yet of thy compaignye
A mayde, and love huntynge and venerye,
And for to walken in the wodės wilde,
And noght to ben a wyf and be with childe;
Noght wol I knowe the compaignye of man.
Now helpe me, lady, sith ye may and kan,
For tho thre formės that thou hast in thee.
And Palamon, that hath swich love to me,
And eek Arcite that loveth me so soore,
This grace I preyė thee withoutė moore;
As sendė love and pees bitwixe hem two,
And fro me turne awey hir hertės so
That al hire hootė love and hir desir,
And al hir bisy torment and hir fir,
Be queynt or turnėd in another place.
And if so be thou wolt do me no grace,
Or if my destynee be shapen so
That I shal nedės have oon of hem two,
As sende me hym that moost desireth me.
Bihoold, goddesse of clenė chastitee,
The bittrė teeres that on my chekės falle.
Syn thou art mayde, and kepere of us alle,
My maydenhede thou kepe and wel conserve
And whil I lyve a mayde I wol thee serve."
  The firės brenne upon the auter cleere
Whil Emelye was thus in hir preyėre;
But sodeynly she saugh a sightė queynte,
For right anon oon of the fyrės queynte
And quyked agayn, and after that, anon

That oother fyr was queynt and al agon,
And as it queynte it made a whistėlynge,
As doon thise wetė brondes in hir brennynge;
And at the brondės ende out ran anon
As it were blody dropės many oon;
For which so soore agast was Emelye
That she was wel ny mad, and gan to crye,
For she ne wistė what it signyfied,
But oonly for the feere thus hath she cried,
And weep that it was pitee for to heere;
And ther-with-al Dyanė gan appeere,
With bowe in honde right as an hunteresse,
And seydė, "Doghter, stynt thyn hevynesse.
Among the goddės hye it is affermed,
And by eternė word writen and confermed,
Thou shalt ben wedded unto oon of tho
That han for thee so muchel care and wo,
But unto which of hem I may nat telle.
Farwel, for I ne may no lenger dwelle.
The firės whiche that on myn auter brenne
Shulle thee declaren, er that thou go henne,
Thyn ávventure of love, as in this cas."
And with that word the arwės in the caas
Of the goddessė clateren faste and rynge,
And forth she wente and made a vanysshynge,
For which this Emelye astonėd was,
And seydė, "What amounteth this, allas!
I puttė me in thy proteccioun,
Dyane, and in thy disposicioun."
And hoom she goth anon the nextė weye.
This is theffect, ther is namoore to seye.

The Tournament

Greet was the feeste in Atthenės that day,
And eek the lusty seson of that May
Made every wight to been in such plesaunce,
That al that Monday justen they and daunce,
And spenten it in Venus heigh servyse;
But, by the causė that they sholdė ryse
Éerly, for to seen the gretė fight,
Unto hir restė wenten they at nyght.
And on the morwė, whan that day gan sprynge,
Of hors and harneys, noyse and claterynge
Ther was in hostelryës al aboute,
And to the paleys rood ther many a route
Of lordės, upon steedės and palfreys.
Ther maystow seen divisynge of harneys
So unkouth and so riche, and wroght so weel
Of goldsmythrye, of browdynge, and of steel,
The sheeldės brighte, testerės, and trappúres;
Gold-hewen helmės, hauberkes, cote armúres;
Lordės in paramentz on hir courseres;
Knyghtės of retenue, and eek squieres,
Nailynge the speres, and helmės bokėlynge,
Giggynge of sheeldės with layneres lacynge;
There as nede is, they weren no thyng ydel.
The fomy steedės on the golden brydel
Gnawynge, and faste the armurers also,
With fyle and hamer, prikynge to and fro;
Yemen on foote, and communes many oon
With shortė stavės, thikke as they may goon;
Pýpės, trompės, nakers, clariounes,
That in the bataille blowen blody sounes;
The paleys ful of peplės up and doun, —

Heere thre, ther ten, holdynge hir questioun,
Dyvynynge of thise Thebane knyghtės two.
Somme seyden thus, somme seyde it shal be so,
Somme helden with hym with the blakė berd,
Somme with the balled, somme with the thikkė herd,
Some seyde he lookėd grymme and he wolde fighte,
He hath a sparth of twenty pound of wighte, —
Thus was the hallė ful of divynynge
Longe after that the sonnė gan to sprynge.
The grete Theseus, that of his sleepe awaked
With mynstralcie and noysė that was maked,
Heeld yet the chambre of his paleys riche,
Til that the Thebane knyghtės, bothe y-liche
Honured, were into the paleys fet.
Duc Thesëus was at a wyndow set,
Arrayed right as he were a god in trone.
The peple preesseth thiderward ful soone
Hym for to seen, and doon heigh reverence,
And eek to herkne his heste and his sentence.
An heraud on a scaffold made an "Oo!"
Til al the noyse of peple was y-do;
And whan he saugh the peple of noyse al stille
Tho shewėd he the myghty dukės wille.
"The lord hath of his heih discrecioun
Considered that it were destruccioun
To gentil blood to fighten in the gyse
Of mortal bataille now in this emprise,
Wherfore, to shapen that they shal nat dye,
He wolde his firstė purpos modifye.
"No man ther-fore, up peyne of los of lyf,
No maner shot, ne polax, ne shorte knyf,
Into the lystės sende, ne thider brynge;
Ne short swerd, for to stoke with poynt bitýnge,

No man ne drawe ne berė by his syde.
Ne no man shal unto his felawe ryde
But o cours with a sharpe y-groundė spere;
Foyne, if hym list, on foote, hym self to were.
And he that is at meschief shal be take,
And noght slayn, but be broght unto the stake
Thát shal ben ordeyned on either syde;
But thider he shal by force, and there abyde.
"And if so be the chiëftayn be take
On outher syde, or ellės sleen his make,
No lenger shal the turneiyngė laste.
God spedė you! gooth forth, and ley on faste!
With long swerd and with maces fighteth youre fille.
Gooth now youre wey, this is the lordės wille."
The voys of peple touchėdė the hevene,
So loudė cridė they, with murie stevene,
"God savė swich a lord, that is so good,
He wilneth no destruccion of blood!"
Up goon the trompės and the melodye
And to the lystës rit the compaignye
By ordinance, thurgh out the citee large,
Hangėd with clooth of gold, and nat with sarge.
Ful lik a lord this noble duc gan ryde,
Thíse two Thebans upon either side;
And after rood the queene and Emelye,
And after that another compaignye
Of oon and oother after hir degre;
And thus they passen thurgh out the citee,
And to the lystės comė they by tyme.
It nas not of the day yet fully pryme
Whan set was Thesëus ful riche and hye,
Ypolita the queene and Emelye,
And othere ladys in degrees aboute.

Unto the seettės preesseth al the route,
And westward, thurgh the gatės under Marte,
Arcite, and eek the hondred of his parte,
With baner reed is entred right anon.
And in that selvė moment Palamon
Is under Venus, estward in the place,
With baner whyt, and hardy chiere and face.
In al the world to seken up and doun
So evene, withouten variacioun,
Ther nerė swichė compaignýës tweye;
For ther was noon so wys that koudė seye
That any hadde of oother avauntage
Of worthynesse, ne of estaat, ne age,
So evene were they chosen, for to gesse;
And in two rengės fairė they hem dresse.
Whan that hir namės rad were everichon,
That in hir nombrė gylė were ther noon,
Tho were the gatės shet and cried was loude,
"Do now youre *devoir*, yongė knyghtės proude!"
The heraudes lefte hir prikyng up and doun;
Now ryngen trompės loude and clarioun;
Ther is namoore to seyn, but west and est
In goon the speres ful sadly in arrest;
In gooth the sharpė spore into the syde.
Ther seen men who kan juste and who kan ryde:
Ther shyveren shaftės upon sheeldės thikke;
He feeleth thurgh the hertė-spoon the prikke.
Up spryngen sperės twenty foot on highte;
Out gooth the swerdės as the silver brighte;
The helmės they to-hewen and to-shrede,
Out brest the blood with stiernė stremės rede;
With myghty maces the bonės they to-breste.
He, thurgh the thikkeste of the throng gan threste,

Ther, stomblen steedės stronge, and doun gooth al;
He, rolleth under foot as dooth a bal;
He, foyneth on his feet with his tronchoun,
And he hym hurtleth with his hors adoun;
He, thurgh the body is hurt and sithen y-take,
Maugree his heed, and broght unto the stake,
As forward was, right ther he moste abyde.
Another lad is on that oother syde.
And som tyme dooth hem Theseüs to reste,
Hem to refresshe and drynken, if hem leste.
Ful ofte a-day han thisė Thebanes two,
Togydre y-met and wrought his felawe wo;
Unhorsėd hath ech oother of hem tweye.
Ther nas no tygre in the vale of Galgopheye,
Whan that hir whelpe is stole whan it is lite,
So crueel on the hunte, as is Arcite
For jelous herte upon this Palamoun;
Ne in Belmarye ther nys so fel leoun
That hunted is, or for his hunger wood,
Ne of his praye desireth so the blood,
As Palamoun, to sleen his foo Arcite.
The jelous strokės on hir helmes byte;
Out renneth blood on bothe hir sydės rede.
  Som tyme an ende ther is of every dede,
For, er the sonne unto the restė wente,
The strongė kyng Emetrëus gan hente
This Palamon, as he faught with Arcite,
And made his swerd depe in his flessh to byte,
And by the force of twenty is he take
Unyolden, and y-drawe unto the stake.
And in the rescus of this Palamoun
The strongė kyng Lygurge is born adoun,
And kyng Emetrëus, for al his strengthe,

Is born out of his sadel a swerdės lengthe;
So hitte him Palamoun, er he were take;
But al for noght, he was broght to the stake.
His hardy hertė myghte hym helpė naught,
He moste abydė, whan that he was caught,
By force, and eek by composicioun.
 Who sorweth now but woful Palamoun,
That moot namoorė goon agayn to fighte?
And whan that Theseus haddė seyn this sighte
Unto the folk that foghten thus echon
He crydė, "Hoo! namoore, for it is doon!
I wol be trewė juge, and no partie;
Arcite of Thebės shall have Emelie
That by his fortune hath hire faire y-wonne."
 Anon ther is a noyse of peple bigonne,
For joye of this, so loude and heighe with-alle,
It semėd that the lystės sholde falle.
 What kan now fairė Venus doon above?
What seith she now, what dooth this queene of love,
But wepeth so, for wantynge of hir wille,
Til that hir teerės in the lystės fille?
She seyde, "I am ashamėd doutėlees."
Saturnus seydė, "Doghter, hoold thy pees,
Mars hath his wille, his knyght hath all his boone,
And, by myn heed, thow shalt been esėd soone."
 The trompės, with the loudė mynstralcie,
The heraudes, that ful loudė yolle and crie,
Been in hire wele, for joye of daun Arcite.
But herkneth me, and stynteth now a lite,
Which a myrácle ther bifel anon.
 This fierse Arcite hath of his helm y-don,
And on a courser, for to shewe his face,
He priketh endėlong the largė place,

Lokynge upward up-on this Emelye,
And she agayn hym caste a freendlich eye
(For wommen, as to speken in comune,
Thei folwen all the favour of Fortune),
And was al his, [in] chiere, as in his herte.
Out of the ground a fyr infernal sterte,
From Pluto sent, at réqueste of Saturne,
For which his hors for ferė gan to turne,
And leep aside, and foundred as he leep,
And er that Arcitė may taken keep,
He pightė hym on the pomel of his heed,
That in the place he lay as he were deed,
His brest to-brosten with his sadel-bowe.
As blak he lay as any cole or crowe,
So was the blood y-ronnen in his face.
Anon he was y-born out of the place,
With hertė soor, to Theseüs paleys.
Tho was he korven out of his harneys,
And in a bed y-brought ful faire and blyve,
For he was yet in memorie and alyve,
And alwey criynge after Emelye.
Duc Theseüs with al his compaignye
Is comen hoom to Atthenes his citee
With allė blisse and greet solempnitee;
Al be it that this áventure was falle
He noldė noght disconforten hem alle, —
Men seyden eek that Arcite shal nat dye,
He shal been heelėd of his maladye.
And of another thyng they weren as fayn,
That of hem allė was ther noon y-slayn;
Al were they soore y-hurt, and namely oon,
That with a spere was thirlėd his brest boon.
To otherė woundes and to broken armes

Somme hadden salvės and somme hadden charmes,
Fermaciës of herbės, and eek save
They dronken, for they wolde hir lymės have.
For which this noble duc, as he wel kan,
Conforteth and honóureth every man,
And madė revel al the longė nyght
Unto the straungė lordės as was right;
Ne ther was holden no disconfitynge
But as a justės, or a tourneiynge;
For soothly ther was no disconfiture,
For fallyng nys nat but an áventure,
Ne to be lad by force unto the stake
Unyolden, and with twenty knyghtės take,
Ó persone allone, withouten mo,
And haryed forth by armė, foot and too,
And eke his steedė dryven forth with staves,
With footmen, bothė yemen and eek knaves,—
It nas aretted hym no vileynye;
Ther may no man clepen it cowardye.
  For which anon duc Theseüs leet crye,
To stynten allė rancour and envye,
The gree as wel of o syde as of oother,
And eyther syde ylik as ootheres brother;
And gaf hem giftės after hir degree,
And fully heeld a feestė dayės three,
And convoyėd the kyngės worthily
Out of his toun, a journee largėly,
And hoom wente every man the rightė way;
Ther was namoore, but "Fare wel!" "Have good day!"

No remedies availing, the wounded Arcite must die. He sends for Emily and Palamon, pours forth his grief that he must leave her, entreats her not to forget Palamon, commends his cousin to her love, and dies.

The Funeral Rites of Arcite

Duc Theseüs, with all his bisy cure,
Cast busily wher that the sepulture
Of goode Arcite may best y-makėd be,
And eek moost honurable in his degree;
And at the laste he took conclusioun
That ther as first Arcite and Palamoun
Hadden for love the bataille hem bitwene,
That in that selvė grovė, swoote and grene,
Ther as he hadde hise amorouse desires,
His compleynte, and for love hise hootė fires,
He woldė make a fyr in which the office
Fúneral he myghte al accomplice;
And leet comande anon to hakke and hewe
The okės olde, and leye hem on a rewe,
In colpons, wel arrayėd for to brenne.
Hise officers with swiftė feet they renne,
And ryden anon at his comandėment.
And after this Theseüs hath y-sent
After a beere, and it al over spradde
With clooth of gold, the richeste that he hadde;
And of the same suyte he clad Arcite.
Upon his hondės hadde he glovės white,
Eek on his heed a coroune of laurer grene,
And in his hond a swerd ful bright and kene.
He leyde hym, bare the visage, on the beere.
Ther-with he weep that pitee was to heere;
And, for the peple sholdė seen hym alle,
Whan it was day he broghte hym to the halle,
That roreth of the criyng and the soun.
Tho cam this woful Theban Palamoun,
With flotery berd and ruggy asshy heeres,

In clothės blake, y-droppėd al with teeres;
And passynge othere of wepynge, Emelye,
The rewefulleste of al the compaignye.
In as muche as the servyce sholdė be
The moorė noble and riche in his degree,
Duc Thesëus leet forth thre steedės brynge,
That trappėd were in steele al gliterynge
And covered with the armes of daun Arcite.
Upon thise steedes that weren grete and white,
Ther sitten folk, of whiche oon baar his sheeld,
Another his spere up in his hondės heeld,
The thriddė baar with hym his bowe Turkeys
(Of brend gold was the caas, and eek the harneys);
And riden forth a paas with sorweful cheere,
Toward the grove, as ye shul after heere.
The nobleste of the Grekės that ther were
Upon hir shuldrės caryeden the beere,
With slakė paas, and eyen rede and wete,
Thurgh-out the citee by the maister strete,
That sprad was al with blak, and wonder hye
Right of the same is al the strete y-wrye.
  Upon the right hond wente olde Egëus,
And on that oother syde duc Thesëus,
With vessels in hir hand of gold ful fyn
Al ful of hony, milk, and blood, and wyn:
Eek Palamon with ful greet compaignye,
And after that cam woful Emelye,
With fyr in honde as was that tyme the gyse
To do the office of funeral servyse.
  Heigh labour, and ful greet apparaillynge,
Was at the service and the fyr makynge,
That with his grenė tope the heven raughte,
And twenty fadme of brede the armės straughte,

This is to seyn the bowės weren so brode.
Of stree first ther was leyd ful many a lode,
But how the fyr was makėd up on highte,
And eek the namės that the trees highte, —
As ook, firre, birch, aspe, alder, holm, popeler,
Wylugh, elm, plane, assh, box, chasteyn, lynde, laurer,
Mapul, thorn, bech, hasel, ew, whippeltre, —
How they weren feld shal nat be toold for me;
Ne hou the goddės ronnen up and doun,
Disherited of hire habitacioun,
In whiche they wonėden in reste and pees,
Nymphės, fawnes, and amadriades;
Ne hou the beestės and the briddės alle
Fledden for ferė, whan the wode was falle;
Ne how the ground agast was of the light,
That was nat wont to seen the sonnė bright;
Ne how the fyr was couchėd first with stree,
And thanne with dryė stokkės, cloven a thre,
And thanne with grenė wode and spicerye,
And thanne with clooth of gold, and with perrye,
And gerlandes, hangynge with ful many a flour,
The mirre, thencens, with al so greet odour;
Ne how Arcite lay among al this,
Ne what richesse aboute his body is,
Ne how that Emelye, as was the gyse,
Putte in the fyr of funeral servyse,
Ne how she swownėd whan men made the fyr,
Ne what she spak, ne what was hir desire,
Ne what jeweles men in the fyre tho caste
Whan that the fyr was greet and brentė faste;
Ne how somme caste hir sheeld, and somme hir spere,
And of hire vestimentz, whiche that they were,
And coppės full of wyn, and milk, and blood,

Into the fyr, that brente as it were wood;
Ne how the Grekės, with an huge route,
Thriës riden al the place aboute
Upon the left hand, with a loud shoutynge,
And thriës with hir sperės claterynge,
And thriës how the ladyes gonnė crye,
And how that lad was homward Emelye;
Ne how Arcite is brent to asshen colde,
Ne how that lychėwakė was y-holde
Al thilkė nyght; ne how the Grekės pleye
The wakė-pleyes; ne kepe I nat to seye
Who wrastleth best naked, with oille enoynt,
Ne who that baar hym best in no disjoynt.

In course of time, there is a parliament at Athens, in regard to certain matters, among which is the question as to a full submission of the Thebans. Theseus sends to Thebes for Palamon, who comes in haste at his command.

Tho sente Thesëus for Emelye.
Whan they were set, and hust was al the place,
And Thesëus abiden hadde a space
Er any word cam fram his wisė brest,
Hise eyen sette he ther as was his lest,
And with a sad visage he sikėd stille,
And after that right thus he seyde his wille:
"The Firstė Moevere of the cause above,
Whan he first made the fairė cheyne of love,
Greet was theffect and heigh was his entente;
Wel wiste he why and what therof he mente,
For with that fairė cheyne of love he bond
The fyr, the eyr, the water and the lond,
In certeyn boundės that they may nat flee.
That same Prince, and that same Moevere," quod he,

"Hath stablissed in this wrecchėd world adoun
Certeynė dayės and duracioun
To al that is engendrid in this place,
Over the whichė day they may nat pace,—
Al mowe they yet tho dayės wel abregge,
Ther nedeth noght noon auctoritee allegge
For it is preevėd by experience,
But that me list declaren my sentence.
Thanne may men by this ordrė wel discerne
That thilkė Moevere stable is and eterne.
Wel may men knowė, but it be a fool,
That every part dirryveth from his hool;
For nature hath nat taken his bigynnyng
Of no partie ne cantel of a thyng,
But of a thyng that parfit is and stable,
Descendynge so, til it be corrumpable.
And therfore of his wisė purveiaunce
He hath so wel biset his ordinaunce,
That speces of thyngės and progressiouns
Shullen enduren by successiouns,
And nat eterne, withouten any lye;
This maystow understonde, and seen at eye.
"Loo the ook, that hath so long a norisshynge
From tymė that it first bigynneth sprynge,
And hath so long a lif as we may see,
Yet at the lastė wasted is the tree.
"Considereth eek how that the hardė stoon
Under oure feet, on which we trede and goon,
Yit wasteth it, as it lyth by the weye;
The brodė ryver somtyme wexeth dreye;
The gretė tourės se we wane and wende;
Thanne may ye se that al this thyng hath ende.
"Of man and womman seen we wel also,

That nedeth in oon of thisė termės two,
This is to seyn, in youthe or ellės age,
He moot be deed, the kyng as shal a page;
Som in his bed, som in the depė see,
Som in the largė feeld, as men may se;
Ther helpeth noght, al goth that ilkė weye:
Thanne may I seyn that al this thyng moot deye.
"What maketh this but Juppiter, the kyng,
The which is prince, and cause of allė thyng,
Convertynge al unto his proprė welle,
From which it is dirryvėd, sooth to telle?
And here agayns no creäture on lyve,
Of no degree, availleth for to stryve.
"Thanne is it wysdom, as it thynketh me,
To maken vertu of necessitee,
And take it weel that we may not eschue
And namėly that to us alle is due.
And whoso gruccheth ought, he dooth folye,
And rebel is to hym that al may gye;
And certeinly a man hath moost honour,
To dyen in his excellence and flour,
Whan he is siker of his goodė name.
Thanne hath he doon his freend, ne hym, no shame,
And gladder oghte his freend been of his deeth,
Whan with honour up yolden is his breeth,
Than whan his name apallėd is for age,
For al forgeten is his vassellage.
Thanne is it best, as for a worthy fame,
To dyen whan that he is best of name.
"The contrarie of al this is wilfulnesse.
Why grucchen we, why have we hevynesse
That goode Arcite, of chivalrië flour,
Departed is with duetee and honour

Out of this foulė prisoun of this lyf?
Why grucchen heere his cosyn and his wyf
Of his welfare that loved hem so weel?
Kan he hem thank? — Nay, God woot, never a deel —
That bothe his soule and eek hem self offende,
And yet they mowe hir lustės nat amende.
"What may I conclude of this longė serye,
But after wo, I rede us to be merye,
And thanken Juppiter of al his grace?
And er that we departen from this place
I redė that we make of sorwės two
O parfit joyė, lastynge everemo.
And looketh now, wher moost sorwe is her-inne,
Ther wol we first amenden and bigynne."
"Suster," quod he, "this is my fulle assent,
With all thavys heere of my parlėment,
That gentil Palamon, thyn owene knyght,
That serveth yow with willė, herte, and myght,
And evere hath doon, syn that ye first hym knewe,
That ye shul of your grace upon hym rewe,
And taken hym for housbonde and for lord;
Lene me youre hond, for this is oure accord.
Lat se now of youre wommanly pitee;
He is a kyngės brother sone, *pardee*,
And though he were a pourė bacheler,
Syn he hath servėd yow so many a yeer
And had for yow so greet adversitee,
It mostė been considered, leeveth me,
For gentil mercy oghte to passen right."
Thanne seyde he thus to Palamon ful right:
"I trowe ther nedeth litel sermonyng
To makė yow assentė to this thyng;
Com neer, and taak youre lady by the hond."

Bitwixen hem was maad anon the bond
That hightė matrimoigne, or mariage,
By al the conseil and the baronage;
And thus with allė blisse and melodye
Hath Palamon y-wedded Emelye,
And God, that al this wydė world hath wroght,
Sende hym his love that it hath deere aboght,
For now is Palamon in allė wele,
Lyvynge in blisse, in richesse, and in heele;
And Emelye hym loveth so tendrely,
And he hire serveth al-so gentilly,
That nevere was ther no word hem bitwene
Of jalousie or any oother tene.
Thus endeth Palamon and Emelye,
And God save al this fairė compaignye. *Amen.*

SELECTIONS FROM THE MILLER'S TALE

Description of the Carpenter's Young Wife

Fair was this yongė wyf, and therwithal,
As any wezele, hir body gent and smal.
A ceynt she werede, y-barrėd al of silk;
A barmclooth eek, as whit as mornė milk,
Upon hir lendės, ful of many a goore;
Whit was hir smok, and broyden al bifoore,
And eek bihyndė, on hir coler aboute,
Of colblak silk withinne and eek withoute.
The tapės of hir whitė voluper
Were of the samė suyte of hir coler;
Hir filet brood, of silk, and set ful hye;
And sikerly she hadde a likerous eye.
Ful smale y-pullėd were hire browės two,
And tho were bent, and blake as any sloo.
She was ful moorė blisful on to see
Than is the newė pereionettė tree,
And softer than the wolle is of a wether;
And by hir girdel heeng a purs of lether,
Tasseled with grene and perlėd with latoun.
In al this world, to seken up and doun,
There nas no man so wys that koudė thenche
So gay a popelote, or swich a wenche.

Ful brighter was the shynyng of hir hewe 3255
Than in the Tour the noble y-forgėd newe.
But of hir song it was as loude and yerne
As any swalwė sittynge on a berne.
Therto she koudė skippe and makė game,
As any kyde, or calf, folwynge his dame. 3260
Hir mouth was sweete as bragot or the meeth,
Or hoord of apples leyd in hey or heeth.
Wynsynge she was, as is a joly colt;
Long as a mast and uprighte as a bolt.
A brooch sche baar upon hir love coler, 3265
As brood as is the boos of a bokeler;
Hir shoes were lacėd on hir leggės hye;
She was a prymerole, a piggesnye.

Description of a Parish Clerk

Now was ther of that chirche a parissh clerk,
The which that was y-clepėd Absolon;
Crul was his heer and as the gold it shoon,
And strouted as a fannė, large and brode, 3315
Ful streight and evene lay his joly shode.
His rode was reed, hise eyen greye as goos;
With Powlės wyndow corven on his shoos,
In hoses rede he wentė fetisly.
Y-clad he was ful smal and proprėly, 3320
Al in a kirtel of a lyght waget,
Ful faire and thikkė been the poyntės set;
And therupon he hadde a gay surplys,
As whit as is the blosme upon the rys.
A myrie child he was, so God me save, 3325
Wel koude he laten blood and clippe and shave
And maken a chartre of lond or acquitaunce.

In twenty manere koude he trippe and daunce
(After the scole of Oxenfordė tho),
And with his leggės casten to and fro,
And pleyen songės on a small rubible;
Ther-to he song som tyme a loud quynyble,
And as wel koude he pleye on his giterne.
In al the toun nas brewhous ne taverne
That he ne visited with his solas,
Ther any gaylard tappesterė was.

PROLOGUE OF THE REEVE'S TALE

Whan folk hadde laughen at this nycė cas
Of Absolon and hendė Nicholas,
Diversė folk diversėly they seyde,
But for the moorė part they loughe and pleyde;
Ne at this tale I saugh no man hym greve,
But it were oonly Osėwold the Reve.
By-cause he was of carpenteris craft
A litel ire is in his herte y-laft.
He gan to grucche and blamėd it a lite.
"So theek," quod he, "ful wel koude I the quite,
With bleryng of a proud millérės eye, —
If that me listė speke of ribaudye, —
But ik am oold, me list not pley for age,
Gras tyme is doon, my fodder is now forage;
This whitė tope writeth myne oldė yeris;
Myn herte is also mowlėd as myne heris,
But if I fare as dooth an openers.
That ilkė fruyt is ever lenger the wers
Til it be roten in mullok, or in stree.
"We oldė men, I drede, so farė we,
Til we be roten kan we nat be rype.
We hoppen ay whil that the world wol pype, . . .
Yet in oure asshen olde is fyr y-reke.
Foure gleedės han we, whiche I shal devyse,

Avauntyng, liyng, anger, coveitise.
Thise fourė sparkles longen unto eelde.
Oure oldė lemės mowe wel been unweelde,
But wyl ne shal nat faillen, that is sooth;
And yet ik have alwey a coltės tooth,
As many a yeer as it is passėd henne
Syn that my tappe of lif bigan to renne;
For sikerly whan I was bore anon
Deeth drough the tappe of lyf and leet it gon,
And ever sithe hath so the tappe y-ronne,
Til that almoost al empty is the tonne.
The streem of lyf now droppeth on the chymbe,
The sely tongė may wel rynge and chymbe
Of wrecchednesse that passėd is ful yoore;
With oldė folk, save dotage, is namoore."

SELECTION FROM THE REEVE'S TALE

Description of a Miller and his Wife

At Trumpyngtoun, nat fer fro Cantėbrigge,
Ther gooth a brook, and over that a brigge,
Upon the whichė brook ther stant a melle;
And this is verray sooth that I yow telle.
A millere was ther dwellynge many a day,
As eny pecok he was proud and gay.
Pipen he koude, and fisshe, and nettės beete,
And turnė coppės, and wel wrastle and sheete;
And by his belt he baar a long panade,
And of a swerd ful trenchant was the blade.
A joly poppere baar he in his pouche,
Ther was no man, for peril, dorste hym touche;
A Sheffeld thwitel baar he in his hose.
Round was his face, and camuse was his nose;
As pilėd as an apė was his skulle;
He was a market-betere attė fulle;
Ther dorstė no wight hand upon hym legge,
That he ne swoor he sholde anon abegge.
A theef he was of corn and eek of mele,
And that a sly and usaunt for to stele.
His name was hootė, dëynous Symkyn.
A wfy he hadde, y-comen of noble kyn, —
The person of the toun hir fader was, —

With hire he gaf ful many a panne of bras,
For that Symkyn sholde in his blood allye.
She was y-fostred in a nonnerye,
For Symkyn woldė no wyf, as he sayde,
But she were wel y-norissed and a madye,
To saven his estaat of yomanrye.
And she was proud and peert as is a pye.
A ful fair sighte was it upon hem two
On haly dayes; biforn hire wolde he go
With his typet y-bounde about his heed;
And she cam after in a gyte of reed;
And Symkyn haddė hosen of the same.
Ther dorstė no wight clepen hire but "Dame."

COOK'S TALE (*unfinished*)

Description of a London Apprentice

A prentys whilom dwelled in oure citee,
And of a craft of vitailliers was hee.
Gaillard he was as goldfynch in the shawe;
Broun as a berye, a propre short felawe,
With lookės blake, y-kempd ful fetisly.
Dauncen he koude so wel and jolily,
That he was clepėd Perkyn Revelour.
He was as ful of love and paramour
As is the hyvė ful of hony sweete.
Wel was the wenchė with hym myghtė meete.
At every bridale wolde he synge and hoppe,
He lovėd bet the taverne than the shoppe.
For whan ther any ridyng was in Chepe,
Out of the shoppė thider wolde he lepe;
Til that he haddė al the sighte y-seyn,
And dauncėd wel, he wolde nat come ageyn;
And gadered hym a meynee of his sort,
To hoppe and synge and maken swich disport;
And ther they setten stevene for to meete,
To pleyen at the dys in swich a streete;
For in the toun ne was ther no prentys
That fairer koudė caste a paire of dys
Than Perkyn koude, and therto he was free

Of his dispense, in place of pryvėtee.
That fond his maister wel in his chaffare,
For often tyme he foond his box ful bare;
For sikerly a prentys revelour,
That haunteth dys, riot, or paramour,
His maister shal it in his shoppe abye,
Al have he no part of the mynstralcye;
For thefte and riot they been convertíble,
Al konne he pleye on gyterne or ribíble.
Revel and trouthe, as in a lowe degree,
They been ful wrothe al day, as men may see.
This joly prentys with his maister bood,
Til he were ny out of his prentishood;
Al were he snybbėd bothe erly and late,
And somtyme lad with revel to Newėgate;
But attė laste his maister hym bithoghte,
Upon a day whan he his papir soghte,
Of a proverbe that seith this samė word,
"Wel bet is roten appul out of hoord,
Than that it rotie al the remėnaunt."
So fareth it by a riotous servaunt,
It is wel lassė harm to lete hym pace
Than he shende alle the servauntz in the place.
Therfore his maister gaf hym acquitance,
And bad hym go with sorwe and with meschance;
And thus this joly prentys hadde his leve.
Now lat him riote al the nyght or leve;
And for ther is no theef withoute a lowke,
That helpeth hym to wasten and to sowke,
Of that he brybė kane or borwe may,
Anon he sente his bed and his array
Unto a compier of his owene sort,
That lovėde dys, and revel and disport.

REPLY OF THE MAN OF LAW

When called on by the Host to tell a tale. He makes allusion to Chaucer's writings.

"Hostė," quod he, "*depardieux* ich assente;
To brekė forward is nat myn entente.
Biheste is dette, and I wole holdė fayn
Al my biheste, I kan no bettrė sayn;
For swich lawe as man geveth another wight
He sholde hym-selven usen it by right;
Thus wol oure text, but nathėlees certeyn,
I kan right now no thrifty talė seyn,
But Chaucer, thogh he kan but lewedly,
On metres and on rymyng craftily,
Hath seyd hem, in swich Englissh as he kan,
Of oldė tyme, as knoweth many a man.
And if he have noght seyd hem, levė brother,
In o book, he hath seyd hem in another.
For he hath toold of loveris up and doun
Mo than Ovidė made of mencioun
In hise Epistellės, that been ful olde.
What sholde I tellen hem, syn they ben tolde?
"In youthe he made of Ceys and Alcione,
And sithen hath he spoken of everichone
Thise noble wyvės and thise loveris eke.
Who so that wole his largė volume seke,
Clepėd the Seintės Legende of Cupide,

Ther may be seen the largė woundės wyde
Of Lucresse and of Babilan Tesbee;
The swerd of Dido for the false Enee;
The tree of Phillis for hire Demophon;
The pleinte of Dianire and of Hermyon;
Of Adriane and of Isiphilee;
The bareyne ylė stondynge in the see;
The dreyntė Leandrė for his Erro;
The teeris of Eleyne; and eek the wo
Of Brixseyde, and of the, Ladómya!
The crueltee of the, queene Médea!
Thy litel children hangynge by the hals,
For thy Jasón, that was in love so fals!
O Ypermystra, Penolopee, Alceste,
Youre wifhede he comendeth with the beste!
  "But certeinly no word ne writeth he
Of thilkė wikke ensample of Canacee, . . .
And therfore he, of ful avysėment,
Nolde nevere write in none of his sermons
Of swiche unkynde abhomynacions,
Ne I wol noon reherce, if that I may.
  "But of my tale how shall I doon this day?
Me werė looth be likned, doutėless,
To Muses that men clepe Pierides, —
Methamorphosios woot what I mene, —
But nathėlees, I recchė noght a bene,
Though I come after hym with hawebake;
I speke in prose, and lat him rymės make."

SELECTIONS FROM MAN OF LAW'S TALE

Constance, daughter of an Emperor of Rome, is wedded to a Sultan of Syria, with the condition that he become a Christian. The Sultan's wicked mother, because of the marriage and of her son's forsaking 'the holy laws of the Alcoran,' plots and carries out the assassination of the Sultan and all his Christian guests at a banquet which she gives for the purpose; but Constance is sent to sea in a rudderless boat, which, after long drifting, comes ashore under a castle upon the banks of the Humber, in Northumberland. The governor of the castle (who kept it under Alla, King of Northumberland), and his wife, Hermengild, have pity on her sore distress, and receive her into the castle, where she gains the love of all who look upon her, and Hermengild, through her influence, becomes a Christian, and restores sight to a blind man, and thus converts her husband. While he is absent from the castle on a visit to his king, a young knight woos Constance with evil intent; and when he finds all his efforts of no avail, in revenge he cuts the throat of Hermengild while she is asleep in her chamber, and lays the bloody knife by Constance, and goes his way.

Soone after cometh this constable hoom agayn
And eek Alla, that kyng was of that lond.
And saugh his wyf despitously y-slayn, 605
For which ful ofte he weep and wroong his hond,
And in the bed the blody knyf he fond
By dame Custance; allas! what myghte she seye?
For verray wo, hir wit was al aweye.

To kyng Alla was toold al this meschance 610
And eek the tyme, and where, and in what wise;

That in a ship was founden this Custance,
As heer biforn that ye han herd devyse.
The kyngės herte of pitee gan agryse,
Whan he saugh so benigne a creäture
Falle in disese, and in mysáventure :

For as the lomb toward his deeth is broght,
So stant this innocent bifore the kyng.
This falsė knyght, that hath this tresoun wroght,
Berth hire on hond that she hath doon thys thyng ;
But nathėlees, thér was greet moornyng
Among the peple, and seyn they kan nat gesse
That she had doon so greet a wikkednesse :

For they han seyn hire evere so vertuous,
And lovynge Hermengyld right as hir lyf.
Of this baar witnesse everich in that hous,
Save he that Hermengyld slow with his knyf.
This gentil kyng hath caught a greet motyf
Of this witnesse, and thoghte he wolde enquere
Depper in this, a trouthė for to lere.

Allas ! Custance, thou hast no champioun,
Ne fightė kanstow noght, so weylaway !
But he that starf for our redempcioun,
And boond Sathan, — and yet lith ther he lay, —
So be thy strongė champion this day ;
For, but if Crist open myrácle kithe,
Withouten gilt thou shalt be slayn as swithe.

She sit hire doun on knees and thus she sayde
"Immortal God that savedest Susanne
Fro falsė blame, and thou, merciful mayde,

Mary I meene, doghter to Seïnt Anne,
Bifore whos child angelės synge Osanne,
If I be giltlees of this felonye
My socour be, for ellis shal I dye!"

Have ye nat seyn som tyme a palė face
Among a prees, of hym that hath be lad
Toward his deeth, wher as hym gat no grace?
And swich a colour in his face hath had,
Men myghtė knowe his face that was bistad,
Amongės alle the faces in that route;
So stant Custance, and looketh hire aboute.

O queenės, lyvynge in prosperitee!
Duchesses, and ye ladyes everichone!
Haveth som routhe on hire adversitee.
An emperourės doghter stant allone;
She hath no wight to whom to make hir mone!
O blood roial, that stondest in this drede,
Fer been thy freendės at thy gretė nede!

This Alla, kyng, hath swich compassioun,
As gentil herte is fulfild of pitee,
That from hise eyen ran the water doun.
"Now hastily do fecche a book," quod he,
"And if this knyght wol sweren how that she
This womman slow, yet wol we us avyse
Whom that we wole that shal been our justise."

A Briton book written with Evaungiles
Was fet, and on this book he swoor anoon
She gilty was, and in the meenė whiles
An hand hym smoot upon the nekkė boon,

That doun he fil atonės as a stoon;
And bothe hise eyen broste out of his face
In sighte of every body in that place!

A voys was herd in gėneral audience
And seyde, "Thou hast desclaundred, giltėlees,
The doghter of hooly chirche in heigh presence;
Thus hastou doon, and yet holde I my pees!"
Of this mervaille agast was al the prees;
As mazėd folk they stoden everichone,
For drede of wrechė, save Custance allone.

Greet was the drede, and eek the rė́pentance,
Of hem that hadden wronge suspecioun
Upon this sely, innocent Custance;
And for this mirácle, in conclusioun,
And by Custances mediacioun,
The kyng, and many another in that place,
Converted was, — thankėd be Cristės grace!

This falsė knyght was slayn for his untrouthe
By juggėment of Alla, hastifly;
And yet Custance hadde of his deeth greet routhe;
And after this Jhesus, of his mercy,
Made Alla wedden, ful solempnėly,
This hooly mayden, that is so bright and sheene;
And thus hath Crist y-maad Custance a queene.

But who was woful — if I shal nat lye —
Of this weddyng but Donegild and na mo,
The kyngės mooder, ful of tirannye?
Hir thoughte hir cursėd hertė brast atwo, —
She woldė noght hir sonė had do so.

Hir thoughte a despit that he sholdė take
So strange a creåture unto his make. 700

* * * * * * * *

Committing his wife to the care of a bishop, and his constable, the governor of the castle, King Alla goes to Scotland, 'his foemen for to seek.'

The tyme is come a knavė child she beer, —
Mauricius at the fontstoon they hym calle.
This constable dooth forth come a messageer,
And wroot unto his kyng, that cleped was Alle, 725
How that this blisful tidyng is bifalle,
And othere tidynges spedeful for to seye.
He taketh the lettre and forth he gooth his weye.

The messenger visits on the way the king's mother, Donegild, who was deadly opposed to her son's marriage, and informs her of the birth of the child. With a wicked intent, she invites him to spend the night at her castle; and, while he is in a drunken sleep, the sealed letter which he bears is stolen, and another letter substituted which informs the king that his wife is a fairy, and the child a 'horrible fiendly creature.' The king writes, in reply, to keep the child, be it foul or fair, and also his wife, until his home-coming.

The messenger, on his way back, again visits the king's mother, who again substitutes for the letter he bears another which gives orders to the constable, on pain of hanging, that he in no wise suffer Constance to abide within his realm three days and a quarter of an hour; that he put her and her son into the same boat in which she came, and set them adrift, and charge her never to return. The constable, though deeply grieved, obeys what he believes to be his king's orders on pain of his own death.

Wepen bothe yonge and olde in al that place, 820
Whan that the kyng this cursed lettrė sente,
And Custance, with a deedly palė face,
The ferthė day toward the ship she wente;

But nathėlees she taketh in good entente
The wyl of Crist, and knelynge on the stronde,
She seydė, "Lord, ay welcome be thy sonde;

He that me keptė fro the falsė blame,
While I was on the lond amongės yow,
He kan me kepe from harm, and eek fro shame,
In saltė see, al thogh I see noght how.
As strong as evere he was he is yet now.
In hym triste I, and in his mooder deere,—
That is to me my seyl, and eek my steere."

Hir litel child lay wepyng in hir arm,
And knelynge, pitously to hym she seyde,
"Pees, litel sone, I wol do thee noon harm!"
With that hir coverchief of hir heed she breyde,
And over hise litel eyen she it leyde,
And in hir arm she lulleth it ful faste,
And into hevene hire eyen up she caste.

"Mooder," quod she, "and maydė, bright Marie,
Sooth is that thurgh wommanės eggėment
Mankynde was lorn, and damnėd ay to dye,
For which thy child was on a croys y-rent,—
Thy blisful eyen sawe al his torment,—
Thanne is ther no comparison bitwene
Thy wo and any wo man may sustene.

Thow sawe thy child y-slayn bifore thyne eyen,
And yet now lyveth my litel child, *parfay!*
Now, lady bright, to whom alle woful cryen,—
Thow glorie of wommanhede, thow fairė May,
Thow haven of refut, brightė sterre of day,—

Rewe on my child, that of thy gentillesse
Ruest on every reweful in distresse.

"O litel child, allas! what is thy gilt,
That nevere wroghtest synne as yet, *pardee?*
Why wil thyn hardė fader han thee spilt?
O mercy, deerė constable," quod she,
"As lat my litel child dwelle heer with thee;
And if thou darst nat saven hym for blame,
Yet kys hym onės in his fadrės name!"

Ther with she lookėd bakward to the londe,
And seydė, "Farewel, housbonde routhėlees!"
And up she rist, and walketh doun the stronde
Toward the ship, — hir folweth al the prees, —
And evere she preyeth hire child to hold his pees;
And taketh hir leve, and with an hooly entente,
She blissėd hire and into ship she wente.

Vitaillėd was the ship, it is no drede,
Habundantly for hire ful longė space;
And othere necessaries that sholdė nede
She hadde ynogh, heryėd be Goddės grace!
For wynd and weder, almyghty God purchace!
And brynge hire hoom, I kan no bettrė seye;
But in the see she dryveth forth hir weye.

The king returns soon after this, and is informed by his constable of the orders he received, with the penalty of their non-fulfilment attached. The messenger is put to the torture and confesses 'from night to night in what place he had lain'; 'the hand is known that the letter wrote,' and the king dooms his mother to death.

The Roman emperor having learned of the slaughter of the Christian folk, in Syria, and of the dishonour done to his daughter by the wicked Sultaness, sends his senator, with royal outfit, and other lords, against the Syrians, to take high vengeance; which done, the senator repairs, with victory, to Rome-ward, sailing full royally. On the voyage he meets the drifting ship in which are Constance and her son, who have had for years all sorts of incredible experiences which the poet relates with a lovely faith in his story. They are brought to Rome, where they long dwell with the senator and his wife, Constance being ever engaged in holy works.

And, now, to return to King Alla:

Kyng Alla, which that hadde his mooder slayn,
Upon a day fil in swich rêpentance,
That, if I shortly tellen shal and playn,
To Rome he comth to receyven his penance,
And putte hym in the popės ordinance,
In heigh and logh; and Jhesu Crist bisoghte
Forgeve his wikked werkės that he wroghte.

The fame anon thurghout the toun is born,
How Alla, kyng, shal comen on pilgrymage,
By herbergeours that wenten hym biforn;
For which the senatour, as was usage,
Rood hym agayns, and many of his lynage,
As wel to shewen his heighe magnificence,
As to doon any kyng a reverence.

Greet cheerė dooth this noble senatour
To kyng Alla, and he to hym also;
Everich of hem dooth oother greet honour;
And so bifel that in a day or two
This senatour is to kyng Alla go
To feste, and, shortly, if I shal nat lye,
Custancės sone wente in his compaignye.

Som men wolde seyn at réqueste of Custance
This senatour hath lad this child to feeste,—
I may nat tellen every circumstance;
Be as be may, ther was he at the leeste;
But sooth is this, that at his moodrės heeste
Biforn Alla, durynge the metės space,
The child stood, lookynge in the kyngės face.

This Alla kyng hath of this child greet wonder,
And to the senatour he seyde anon,
"Whos is that fairė child, that stondeth yonder?"
"I noot," quod he, "by God and by Seint John!
A mooder he hath, but fader hath he noon,
That I of woot;" but shortly, in a stounde
He tolde Alla how that this child was founde;

"But God woot," quod this senatour also,
"So vertuous a lyvere in my lyf
Ne saugh I nevere as she, ne herde of mo,
Of worldly wommen, maydė ne of wyf;
I dar wel seyn hir haddė levere a knyf
Thurgh out hir brest, than ben a womman wikke;
There is no man koude brynge hire to that prikke."

Now was this child as lyke unto Custance
As possible is a creàture to be.
This Alla hath the face in remembrance
Of dame Custance, and theron mused he,
If that the childės mooder werė aught she
That is his wyf, and pryvėly he sighte,
And spedde hym fro the table that he myghte.

"*Parfay!*" thoghte he, "fantome is in myn heed!
I oghtė deme of skilful juggėment,

That in the saltė see my wyf is deed;"
And afterward he made his argument,
"What woot I, if that Crist have hyder y-sent
My wyf by see, as wel as he hire sente
To my contree fro thennės that she wente?"

And after noon, hoom with the senatour
Goth Alla, for to seen this wonder chaunce.
This senatour dooth Alla greet honóur,
And hastifly he sente after Custaunce;
But trusteth weel hire listė nat to daunce,
Whan that she wistė wherfore was that sonde;
Unnethe upon hir feet she myghtė stonde.

Whan Alla saugh his wyf, faire he hire grette,
And weep, that it was routhė for to see;
For at the firstė look he on hire sette,
He knew wel verraily that it was she,
And she for sorwe as doumb stant as a tree;
So was hir hertė shet in hir distresse
When she remembred his unkyndėnesse.

Twyės she swownėd in his owene sighte.
He weep, and hym excuseth pitously:
"Now God," quod he, "and alle hise halwės brighte,
So wisly on my soul as have mercy,
That of youre harm as giltėlees am I,
As is Maurice my sone, so lyk your face;
Ellės the feend me fecche out of this place!"

Long was the sobbyng and the bitter peyne,
Er that hir woful hertės myghtė cesse;
Greet was the pitee for to heere hem pleyne,

Thurgh whichė pleintės gan hir wo encresse.
I pray yow all my labour to relesse,
I may nat tell hir wo until to-morwe,
I am so wery for to speke of sorwe.

But finally, whan that the sothe is wist,
That Alla giltėlees was of hir wo,
I trowe an hundred tymės been they kist;
And swich a blisse is ther bitwix hem two,
That, save the joye that lasteth evermo,
Ther is noon lyk that any creáture
Hath seyn, or shal, whil that the world may dure.

Tho preydė she hir housbonde, mekėly,
In rélief of hir longė pitous pyne,
That he wolde preye hir fader specially,
That of his magestee he wolde enclyne
To vouchė-sauf som day with hym to dyne.
She preyde hym eek he woldė, by no weye,
Unto hir fader no word of hire seye.

Som men wold seyn how that the child Maurice
Dooth this message unto the emperour,
But, as I gesse, Alla was nat so nyce
To hym, that was of so sovereyn honour
As he that is of cristen folk the flour,
Sente any child; but it is bet to deeme
He wente hymself, and so it may well seeme.

This emperour hath graunted gentilly
To come to dyner, as he hym bisoughte,
And wel rede I, he lookėd bisily
Upon this child, and on his doghter thoghte.

Alla goth to his in, and as him oghte,
Arrayėd for this feste in every wise,
As ferforth as his konnyng may suffise.

The morwė cam, and Alla gan hym dresse,
And eek his wyf, this emperour to meete;
And forth they ryde in joye and in gladnesse;
And whan she saugh hir fader in the strete,
She lightė doun and falleth hym to feete;
"Fader," quod she, "youre yongė child, Custance,
Is now ful clene out of youre rémembrance.

I am youre doghter Custancė," quod she,
"That whilom ye han sent unto Surrye.
It am I, fader, that in the saltė see
Was put allone, and dampnėd for to dye.
Now, goodė fader, mercy, I yow crye!
Sende me namoore unto noon hethėnesse,
But thonketh my lord heere of his kyndenesse."

Who kan the pitous joyė tellen al
Bitwixe hem thre, syn they been thus y-mette?
But of my talė make an ende I shal, —
The day goth faste, I wol no lenger lette.
This gladė folk to dyner they hem sette.
In joye and blisse at mete I lete hem dwelle,
A thousand foold wel moore than I kan telle.

This child Maurice was sithen emperour
Maad by the pope and lyvėd cristenly.
To Cristės chirchė he dide greet honour;
But I lete all his storie passen by;
Of Custance is my talė specially.

In the oldė Romane Geestės may men fynde
Mauricės lyf, I bere it noght in mynde.

This kyng Alla, whan he his tymė say,
With his Custance, his hooly wyf so sweete,
To Engelond been they come the rightė way,
Wher as they lyve in joye and in quiete;
But litel while it lasteth, I yow heete.
Joye of this world for tyme wol nat abyde,
Fro day to nyght it changeth as the tyde.

Who lyved evere in swich delit o day
That hym ne moevėd outher conscience,
Or ire, or talent, or som kynnes affray,
Envye, or pride, or passion, or offence?
I ne seye but for this endė this sentence,
That litel while in joye, or in plesance,
Lasteth the blisse of Alla with Custance;

For Deeth, that taketh of heigh and logh his rente,
Whan passed was a yeer, evene as I gesse,
Out of this world this kyng Alla he hente,
For whom Custance hath ful greet hevynesse.
Now lat us prayen God his soulė blesse!
And dame Custancė, finally to seye,
Toward the toun of Romė goth hir weye.

To Rome is come this hooly creȧture,
And fyndeth hirė freendės hoole and sounde.
Now is she scapėd al hire áventure,
And whan that she hir fader hath y-founde,
Doun on hir kneës falleth she to grounde;
Wepynge for tendrenesse in hertė blithe,
She heryeth God an hundred thousand sithe.

In vertu and in hooly almus dede
They lyven alle, and nevere asonder wende.
Til deeth departed hem this lyf they lede.
And fareth now weel, my tale is at an ende.
Now Jhesu Crist, that of his myght may sende 1160
Joye after wo, governe us in his grace,
And kepe us allė that been in this place. *Amen.*

HOST AND MONK

The Merry Words of the Host to the Monk

Whan ended was my tale of Melibee,
And of Prudence and hire benignytee,
Oure Hostė seyde, "As I am feithful man,
And by that precious corpus Madrian,
I haddė levere than a barel ale
That goodė lief my wyf, hadde herd this tale !
For she nys no thyng of swich pacience
As was this Melibeus wyf Prudence.
By Goddės bonės ! whan I bete my knaves,
She bryngeth me forth the gretė clobbėd staves
And crieth, 'Slee the doggės everichoon,
And brek hem, bothė bak and every boon !'
"And if that any neighėbore of myne
Wol nat in chirchė to my wyf enclyne,
Or be so hardy to hire to trespace,
Whan she comth home she rampeth in my face,
And crieth, 'Falsė coward ! wrek thy wyf !
By corpus bonės ! I wol have thy knyf,
And thou shalt have my distaf and go spynne !'
Fro day to nyght, right thus she wol bigynne,—
'Allas !' she seith, 'that evere I was shape
To wedden a milksope or a coward ape,
That wol been overlad with every wight !
Thou darst nat stonden by thy wyvės right !'

"This is my lif, but if that I wol fighte;
And out at dore anon I moot me dighte,
Or elles I am but lost, but if that I 3105
Be lik a wildė leoun, fool-hardy.
I woot wel she wol do me slee som day
Som neighėbore, and thannė go my way;
For I am perilous with knyf in honde;
Al be it that I dar hire nat withstonde, 3110
For she is byg in armės, by my feith,
That shal he fynde that hire mysdooth or seith.
But lat us passe awey fro this mateere."

The Monk's Definition of Tragedy

"Tragédie is to seyn a certeyn storie,
As oldė bookės maken us memórie,
Of hym that stood in greet prosperitee, 3165
And is y-fallen out of heigh degree
Into myserie, and endeth wrecchedly;
And they ben versifiėd communely
Of six feet, which men clepen exametron.
In prose eek been endited many oon, 3170
And eek in meetre in many a sondry wyse;
Lo, this declaryng óghte ynogh suffise."

SELECTION FROM THE MONK'S TALE, DE CASIBUS VIRORUM ILLUSTRIUM

The Fall of Julius Cæsar

By wisedom, manhede, and by greet labour
From humble bed to roial magestee
Up roos he, Julius the conquerour,
That wan al thoccident, by land and see,
By strengthe of hand, or elles by tretee,
And unto Romė made hem tributarie;
And sitthe of Rome the emperour was he
Til that Fortunė weex his adversarie.

O myghty Cesar! that in Thessalie
Agayn Pompëus, fader thyn in lawe,
That of the orient hadde all the chivalrie
As fer as that the day bigynneth dawe,
Thou thurgh thy knyghthod hast hem take and slawe,
Save fewė folk that with Pompëus fledde,
Thurgh which thou puttest al thorient in awe,—
Thankė Fortunė, that so wel thee spedde!

But now a litel while I wol biwaille
This Pompëus, this noble governour
Of Romė, which that fleigh at this bataille.
I seye, oon of hise men, a fals traitour,
His heed of smoot, to wynnen hym favour
Of Julius, and hym the heed he broghte.
Allas, Pompeye, of thorient conquerour,
That Fortune unto swich a fyn thee broghte!

To Rome agayn repaireth Julius
With his triúmphė, lauriat ful hye;
But on a tyme Brutus Cassius,
That evere hadde of his hye estaat envye,
Ful privėly hath maad conspiracye
Agayns this Julius in subtil wise,
And caste the place in which he sholdė dye
With boydėkyns, as I shal yow devyse.

This Julius to the Capitolie wente
Upon a day, as he was wont to goon,
And in the Capitolie anon hym hente
This falsė Brutus, and hise otherė foon,
And stikėd hym with boydėkyns anoon
With many a wounde, and thus they lete hym lye;
But nevere gronte he at no strook but oon,
Or elles at two, but if his storie lye.

So manly was this Julius of herte,
And so wel lovede estaatly honestee,
That though hise deedly woundės soorė smerte,
His mantel over his hypės castė he
For no man sholdė seen his privetee;
And as he lay on diyng in a traunce,
And wistė verraily that deed was hee,
Of honestee yet hadde he remembraunce.

Lucan, to thee this storie I recomende,
And to Swetoun, and to Valerius also,
That of this storie writen word and ende,
How that to thise grete conqueróurės two
Fortúnė was first freend and sitthė foo.
No man ne truste upon hire favour longe,
But have hire in awayt for evere moo;
Witnesse on alle thise conqueróurės stronge.

NUN'S PRIEST'S TALE

Heere bigynneth The Nonnes Preestes Tale of the Cok and Hen, — Chauntecleer and Pertelote

A poure wydwė, somdel stape in age,
Was whilom dwellyng in a narwe cotage
Beside a grevė, stondynge in a dale.
This wydwe, of which I tellė yow my tale,
Syn thilkė day that she was last a wyf,
In pacïence ladde a ful symple lyf,
For litel was hir catel and hir rente.
By housbondrie of swich as God hire sente
She foond hirself, and eek hire doghtren two.
Thre largė sowės hadde she, and namo;
Three keen and eek a sheep that hightė Malle.
Ful sooty was hir bour, and eek hire halle,
In which she eet ful many a sklendre meel;
Of poynaunt sauce hir neded never a deel.
No deyntee morsel passėd thurgh hir throte,
Hir diete was accordant to hir cote;
Repleccioun ne made hire nevere sik,
Attempree diete was al hir phisik,
And exercise, and hertės suffisaunce.
The goutė lette hire no-thyng for to daunce,
Napoplexiė shentė nat hir heed;
No wyn ne drank she, neither whit ne reed;
Hir bord was servėd moost with whit and blak, —

Milk and broun breed, — in which she foond no lak;
Seynd bacoun and somtyme an ey or tweye,
For she was, as it were, a maner deye.
  A yeerd she hadde, enclosėd al aboute
With stikkės, and a dryė dych withoute,
In which she hadde a cok, heet Chauntėcleer.
In al the land of crowyng nas his peer.
His voys was murier than the murie orgon
On messė dayes that in the chirchė gon;
Wel sikerer was his crowyng in his logge
Than is a clokke, or an abbey orlogge.
By nature knew he eche ascencioun
Of the equynoxial in thilkė toun;
For whan degreės fiftene weren ascended,
Thanne crew he that it myghte nat been amended.
His coomb was redder than the fyn coral,
And batailled as it were a castel wal;
His byle was blak, and as the jeet it shoon;
Lyk asure were hise leggės and his toon;
Hise naylės whiter than the lylye flour,
And lyk the burnėd gold was his colour.
  This gentil cok hadde in his governaunce
Sevene hennės for to doon al his plesaunce,
Whiche were hise sustrės and his paramours,
And wonder lyk to hym, as of colours;
Of whiche the faireste hewėd on hir throte
Was cleped faire damoysėle Pertėlote.
Curteys she was, discreet and debonaire,
And compaignable, and bar hyrself so faire
Syn thilkė day that she was seven nyght oold,
That trewėly she hath the herte in hoold
Of Chauntėcleer, loken in every lith;
He loved hire so that wel was hym therwith;

But swiche a joye was it to here hem synge, —
Whan that the brightė sonne bigan to sprynge, —
In sweete accord, "My lief is faren in londe;"
For thilkė tyme, as I have understonde,
Beestės and briddės koudė speke and synge.
  And so bifel, that in the dawėnynge,
As Chauntėcleer among hise wyvės alle
Sat on his perchė, that was in the halle,
And next hym sat this fairė Pertelote,
This Chauntėcleer gan gronen in his throte,
As man that in his dreem is drecchėd soore.
  And whan that Pertelote thus herde hym roore,
She was agast, and seyde, "O hertė deere!
What eyleth yow, to grone in this manére?
Ye been a verray sleper; fy, for shame!"
  And he answerde and seydė thus: "Madame,
I pray yow that ye take it nat agrief;
By God, me mette I was in swich meschief
Right now, that yet myn herte is soore afright.
Now God," quod he, "my swevene recche aright,
And kepe my body out of foul prisoun;
Me mette how that I romėd up and doun
Withinne our yeerd, wheer as I saugh a beest
Was lyk an hound, and wolde han maad areest
Upon my body, and han had me deed.
His colour was bitwixė yelow and reed,
And tippėd was his tayl, and bothe hise eeris,
With blak, unlyk the remenant of hise heeris;
His snowtė smal, with glowynge eyen tweye.
Yet of his look for feere almoost I deye;
This causėd me my gronyng doutėlees."
  "Avoy!" quod she, "fy on yow, hertėlees!
Allas!" quod she, "for by that God above!

Now han ye lost myn herte and al my love.
I kan nat love a coward, by my feith!
For certės, what so any womman seith,
We alle desiren, if it myghtė bee,
To han housbóndės hardy, wise, and free,
And secree, and no nygard, ne no fool,
Ne hym that is agast of every tool,
Ne noon avauntour, by that God above!
How dorste ye seyn, for shame, unto youre love
That any thyng myghte makė yow aferd?
Have ye no mannės herte, and han a berd?
"Allas! and konne ye been agast of swevenys?
No thyng, God woot, but vanitee in swevene is.
Swevenes engendren of repleccioums,
And ofte of fume, and of compleccioums,
Whan humours been to habundant in a wight.
"Certės this dreem, which ye han met to-nyght,
Cometh of the grete superfluytee
Of yourė redė colera, *pardee*,
Which causeth folk to dreden in hir dremes
Of arwės, and of fyre with redė lemes,
Of redė beestės that they wol hem byte,
Of contekes and of whelpės, grete and lyte;
Right as the humour of malencolie
Causeth ful many a man in sleepe to crie,
For feere of blakė beres, or bolės blake,
Or ellės blakė develes wole hem take.
Of othere humours koude I telle also
That werken many a man in sleepe ful wo;
But I wol passe as lightly as I kan.
Lo, Catoun, which that was so wys a man,
Seyde he nat thus, 'Ne do no fors of dremes?'
"Now, sire," quod she, "whan we flee fro the bemes,

For Goddės love, as taak som laxatyf.
Up peril of my soule, and of my lyf,
I conseille yow the beste, I wol nat lye, . . .
  "Madame," quod he, "*graunt mercy* of youre loore,
But nathėlees, as touchyng daun Catoun, 4161
That hath of wysdom swich a greet renoun,
Though that he bad no dremės for to drede,
By God, men may in oldė bookės rede
Of many a man, moore of auctorite
Than evere Caton was, so moot I thee!
That al the revers sėyn of his sentence,
And han wel founden by experience
That dremės been significaciouns
As wel of joye as tribulaciouns,
That folk enduren in this lif present.
Ther nedeth make of this noon argument,
The verray preevė sheweth it in dede.
  "Oon of the gretteste auctours that men rede
Seith thus, that whilom two felawės wente
On pilgrimage in a ful good entente,
And happėd so they coomen in a toun,
Wher as ther was swich congregacioun
Of peple, and eek so streit of herbergage,
That they ne founde as muche as o cotage
In which they bothė myghtė loggėd bee;
Wherfore they mosten of necessitee,
As for that nyght, departen compaignye;
And ech of hem gooth to his hostelrye,
And took his loggyng as it woldė falle.
That oon of hem was loggėd in a stalle,
Fer in a yeerd, with oxen of the plough;
That oother man was loggėd wel ynough,
As was his áventure, or his fortúne,

That us governeth, alle as in commune.
"And so bifel that longe er it were day,
This man mette in his bed, ther as he lay,
How that his felawe gan upon hym calle,
And seyde, 'Allas! for in an oxes stalle
This nyght I shal be mordred ther I lye;
Now help me, deerė brother, or I dye;
In allė hastė com to me!' he sayde.
"This man out of his sleepe for feere abrayde;
But whan that he was wakened of his sleepe,
He turnėd hym and took of this no keepe;
Hym thoughte his dreem nas but a vanitee.
Thus twiės in his slepyng dremed hee,
And attė thriddė tyme yet his felawe
Cam, as hym thoughte, and seide, 'I am now slawe!
Bihoold my bloody woundės, depe and wyde;
Arys up erly in the morwė tyde,
And at the west gate of the toun,' quod he,
'A cartė ful of donge ther shaltow se,
In which my body is hid ful privėly;
Do thilkė carte arresten boldėly;
My gold causėd my mordrė, sooth to sayn.'
And tolde hym every point how he was slayn,
With a ful pitous facė, pale of hewe;
And trustė wel, his dreem he foond ful trewe;
For on the morwe, as soone as it was day,
To his felawės in he took the way,
And whan that he cam to this oxes stalle,
After his felawe he bigan to calle.
"The hostiler answerdė hym anon
And seydė, 'Sire, your felawe is agon;
As soone as day he wente out of the toun.'
"This man gan fallen in suspecioun,—

Remembrynge on hise dremės, that he mette, —
And forth he gooth, no lenger wolde he lette,
Unto the westgate of the toun, and fond
A dong carte, as it were to dongė lond,
That was arrayėd in that samė wise
As ye han herd the dedė man devyse;
And with an hardy herte he gan to crye
Vengeance and justice of this felonye.
'My felawe mordred is this samė nyght,
And in this carte he lith gapyng upright.
I crye out on the ministres,' quod he,
'That sholden kepe and reulen this citee;
Harrow! allas! heere lith my felawe slayn!'
What sholde I moore unto this talė sayn?
The peple out sterte and caste the cart to grounde,
And in the myddel of the dong they founde
The dedė man, that mordred was al newe. . . .
And right anon, ministres of that toun
Han hent the carter, and so soore hym pyned,
And eek the hostiler so soore engyned,
That they biknewe hire wikkednesse anon,
And were an-hanged by the nekkė bon. . . .
"Now let us speke of myrthe, and stynte al this;
Madamė Pertėlote, so have I blis,
Of o thyng God hath sent me largė grace;
For whan I se the beautee of youre face,
Ye been so scarlet reed aboute youre eyen,
It maketh al my dredė for to dyen;
For, al-so siker as *In principio,*
Mulier est hominis confusio, —
Madame, the sentence of this Latyn is,
'Womman is mannės joye, and al his blis;' . . .
And with that word he fly doun fro the beem,

For it was day, and eke hise hennės alle;
And with a chuk he gan hem for to calle,
For he hadde founde a corn lay in the yerd. . . .
He looketh as it were a grym leoun,
And on hise toos he rometh up and doun;
Hym deignėd nat to sette his foot to grounde.
He chukketh whan he hath a corn y-founde,
And to hym rennen thanne hise wyvės alle.
Thus roial as a prince is in an halle,
Leve I this Chauntėcleer in his pasture,
And after wol I telle his áventure.
  Whan that the monthe in which the world bigan,
That hightė March, whan God first makėd man,
Was compleet, and y-passėd were also,
Syn March bigan, thritty dayės and two,
Bifel that Chauntėcleer in al his pryde,
Hise sevene wyvės walkynge by his syde,
Caste up hise eyen to the brightė sonne
That in the signe of Taurus hadde y-ronne
Twenty degrees and oon, and som-what moore,
And knew by kynde, and by noon oother loore,
That it was pryme, and crew with blisful stevene.
"The sonne," he seyde, "is clomben up on hevene
Fourty degrees and oon, and moore y-wis.
Madamė Pertėlote, my worldės blis,
Herkneth thise blisful briddės how they synge,
And se the fresshė flourės how they sprynge;
Ful is myn herte of revel and solas!"
But sodeynly hym fil a sorweful cas;
For evere the latter ende of joy is wo.
God woot that worldly joye is soone ago;
And if a rethor koudė faire endite,
He in a cronycle saufly myghte it write,

As for a sovereyn notabilitee.
Now every wys man, lat him herknė me;
This storie is al so trewe, I undertake,
As is the book of Launcelot de Lake,
That wommen holde in ful greet reverence.
Now wol I torne agayn to my sentence.
  A colfox, ful of sly iniquitee,
That in the grove hadde wonnėd yerės three,
By heigh ymaginacioun forn-cast,
The samė nyght thurgh-out the heggės brast
Into the yerd, ther Chauntėcleer the faire
Was wont, and eek hise wyvės, to repaire;
And in a bed of wortės stille he lay,
Til it was passėd undren of the day,
Waitynge his tyme on Chauntėcleer to falle;
As gladly doon thise homycidės alle
That in await liggen to mordrė men.
  O falsė mordrour lurkynge in thy den!
O newė Scariot, newė Genyloun!
Falsė dissymulour, O Greek Synoun,
That broghtest Troye al outrėly to sorwe!
O Chauntėcleer, acursėd be that morwe,
That thou into that yerd flaugh fro the bemes!
Thou were ful wel y-warnėd by thy dremės
That thilkė day was perilous to thee;
But what that God forwoot moot nedės bee,
After the opinioun of certein clerkis. . . .
I wil nat han to do of swich mateere,
My tale is of a cok, as ye may heere,
That took his conseil of his wyf with sorwe,
To walken in the yerd upon that morwe
That he hadde met that dreem that I yow tolde.
Wommennės conseils been ful oftė colde;

Wommannės conseil broghte us first to wo
And made Adam fro Paradys to go,
Ther as he was ful myrie and wel at ese.
But for I noot to whom it myght displese,
If I conseil of wommen woldė blame,
Passe over, for I seye it in my game.
Rede auctours where they trete of swich mateere,
And what they seyn of wommen ye may heere;
Thise been the cokkės wordės, and nat myne,
I kan noon harm of no womman divyne!
  Faire in the soond, to bathe hire myrily,
Lith Pertėlote, and alle hire sustres by,
Agayn the sonne, and Chauntėcleer so free
Soong murier than the mermayde in the see;
For *Phisiologus* seith sikerly,
How that they syngen wel and myrily.
  And so bifel that as he cast his eye
Among the wortės, on a boterflye,
He was war of this fox that lay ful lowe.
No-thyng ne liste hym thannė for to crowe,
But cride anon, "Cok, cok!" and up he sterte,
As man that was affrayėd in his herte,—
For natureelly a beest desireth flee
Fro his contrárie, if he may it see,
Though he never erst hadde seyn it with his eye.
  This Chauntėcleer, whan he gan hym espye,
He wolde han fled, but that the fox anon
Seyde, "Gentil sire, allas! wher wol ye gon?
Be ye affrayed of me that am youre freend?
Now, certės, I were worsė than a feend,
If I to yow wolde harm or vileynye.
I am nat come your conseil for tespye,
But trewėly the cause of my comynge

Was oonly for to herkne how that ye synge;
For trewėly, ye have as myrie a stevene
As any aungel hath that is in hevene.
Therwith ye han in musyk moore feelynge
Than hadde Boece, or any that kan synge.
My lord youre fader,—God his soulė blesse!
And eek youre mooder, of hire gentillesse,
Han in myn hous y-been to my greet ese,
And certės, sire, ful fayn wolde I yow plese.
But for men speke of syngyng, I wol seye,—
So moote I broukė wel myne eyen tweye,—
Save yow, I herdė nevere man so synge
As dide youre fader in the morwenynge.
Certės, it was of herte, al that he song;
And for to make his voys the moorė strong,
He wolde so peyne hym that with bothe hise eyen
He mostė wynke, so loude he woldė cryen;
And stonden on his tiptoon therwithal,
And strecchė forth his nekkė, long and smal;
And eek he was of swich discrecioun
That ther nas no man in no regioun
That hym in song or wisedom myghtė passe.
I have wel rad, in 'Daun Burnel the Asse,'
Among hise vers, how that ther was a cok,
For that a preestės sone gaf hym a knok
Upon his leg, whil he was yong and nyce,
He made hym for to lese his benefice;
But certeyn, ther nys no comparisoun
Bitwixe the wisedom and discrecioun
Of yourė fader and of his subtiltee.
Now syngeth, sire, for seintė charitee;
Lat se, konne ye youre fader countrefete."
  This Chauntėcleer hise wyngės gan to bete,

As man that koude his traysoun nat espie,
So was he ravysshed with his flaterie.
Allas, ye lordės, many a fals flatour
Is in youre courtes, and many a losengeour,
That plesen yow wel moorė, by my feith,
Than he that soothfastnesse unto yow seith, —
Redeth Ecclesiaste of flaterye, —
Beth war, ye lordės, of hir trecherye.
This Chauntėcleer stood hye upon his toos
Strecchynge his nekke, and heeld hise eyen cloos,
And gan to crowė loudė for the nones,
And daun Russell, the fox, stirte up atones,
And by the gargat hentė Chauntėcleer,
And on his bak toward the wode hym beer;
For yet ne was ther no man that hym sewed.
O destinee, that mayst nat been eschewed!
Allas, that Chauntėcleer fleigh fro the bemes!
Allas, his wyf ne roghtė nat of dremes!
And on a Friday fil al this meschaunce. . . .
Certės, swich cry, ne lamentacioun,
Was nevere of ladyes maad whan Ylioun
Was wonne, and Pirrus, with his streitė swerd,
Whan he hadde hent kyng Priam by the berd,
And slayn hym, — as seith us *Eneydos*, —
As maden alle the hennės in the clos,
Whan they had seyn of Chauntėcleer the sighte.
But sovereynly dame Pertėlotė shrighte,
Ful louder than dide Hasdrubalės wyf,
Whan that hir housbonde haddė lost his lyf,
And that the Romayns haddė brend Cartage, —
She was so ful of torment and of rage,
That wilfully into the fyr she sterte,
And brende hirselven with a stedefast herte. . . .

This sely wydwe, and eek hir doghtrės two,
Herden thise hennės crie and maken wo,
And out at dorės stirten they anon,
And syen the fox toward the grovė gon,
And bar upon his bak the cok away,
And cryden, "Out! harrow! and weylaway!
Ha! ha! the fox!" and after hym they ran,
And eek with stavės many another man;
Ran Colle, oure dogge, and Talbot, and Gerland
And Malkyn, with a dystaf in hir hand;
Ran cow and calf, and eek the verray hogges,
So were they fered for berkynge of the dogges,
And shoutyng of the men and wommen eke;
They ronnė so hem thoughte hir hertė breke.
They yollėden, as feendės doon in helle;
The dokės cryden, as men wolde hem quelle;
The gees, for feerė, flowen over the trees;
Out of the hyvė cam the swarm of bees;
So hydous was the noys, *a benedicitee!*
Certės, he Jakke Straw, and his meynee,
Ne made nevere shoutės half so shrille,
Whan that they wolden any Flemyng kille,
As thilkė day was maad upon the fox.
Of bras they broghten bemės, and of box,
Of horn, of boon, in whiche they blewe and powped,
And therwithal they shrikėd and they howped;
It semėd as that hevene sholdė falle.
  Now, goodė men, I pray yow herkneth alle;
Lo, how Fortunė turneth sodeynly
The hope and pryde eek of hir enemy!
This cok, that lay upon the foxes bak,
In al his drede unto the fox he spak,
And seyde, "Sire, if that I were as ye,

Yet wolde I seyn, as wys God helpė me,
'Turneth agayn, ye proudė cherlės alle !
A verray pestilence upon yow falle ;
Now am I come unto the wodės syde,
Maugree youre heed, the cok shal heere abyde ;
I wol hym ete in feith, and that anon !' "
The fox answerde, "In feith it shal be don ;"
And as he spak that word, al sodeynly
This cok brak from his mouth delyverly,
And heighe upon a tree he fleigh anon ;
And whan the fox saugh that he was y-gon, —
"Allas !" quod he, "O Chauntėcleer, allas !
I have to yow," quod he, "y-doon trespas,
In as muche as I makėd yow aferd,
Whan I yow hente and broght out of the yerd ;
But, sire, I dide it of no wikke entente.
Com doun, and I shal telle yow what I mente ;
I shal seye sooth to yow, God help me so !"
"Nay thanne," quod he, "I shrewe us bothė two,
And first I shrewe myself, bothe blood and bones,
If thou bigyle me any ofter than ones.
Thou shalt na moorė, thurgh thy flaterye,
Do me to synge, and wynkė with myn eye,
For he that wynketh, whan he sholdė see,
Al wilfully, God lat him nevere thee !"
"Nay," quod the fox, "but God geve hym meschaunce,
That is so undiscreet of governaunce
That jangleth whan he sholdė holde his pees."
Lo, swich it is for to be recchėlees,
And necligent, and truste on flaterye.
But ye that holden this tale a folye, —
As of a fox, or of a cok and hen, —

Táketh the moralitė, goodė men;
For Seint Paul seith that al that writen is,
To oure doctrine it is y-write y-wis;
Taketh the fruyt and lat the chaf be stille.
Now, goodė God, if that it be thy wille,
As seith my lord, so make us alle goode men,
And brynge us to his heighė blisse! *Amen.*

SELECTIONS FROM DOCTOR'S TALE

Description of Virginius's Daughter, Virginia

Ther was, as telleth Titus Livius,
A knyght that callėd was Virginius,
Fulfild of honour and of worthynesse,
And strong of freendės and of greet richesse.
This knyght a doghter haddė by his wyf, —
No children hadde he mo in al his lyf.
Fair was this mayde in excellent beautee
Aboven every wight that man may see;
For Nature hath with sovereyn diligence
Y-formėd hire in so greet excellence,
As though she woldė seyn, "Lo, I, Natúre,
Thus kan I forme, and peynte a creäture,
Whan that me list, — who kan me countrefete?
Pigmalion? Noght, though he ay forge and bete,
Or grave, or peyntė; for I dar wel seyn
Apellės, Zanzis, sholdė werche in veyn,
Outher to grave, or peynte, or forge, or bete,
If they presumėd me to countrefete.
For He that is the Formere principal
Hath makėd me his vicaire-general
To forme and peynten erthely creäturis
Right as me list, and ech thyng in my cure is
Under the moonė that may wane and waxe;

And for my werk right no thyng wol I axe;
My lord and I been ful of oon accord.
I made hire to the worshipe of my lord;
So do I alle myne othere creätures,
What colour that they han, or what figures."
Thus semeth me that Nature woldė seye.
This mayde of agė twelve yeer was and tweye
In which that Nature haddė swich delit;
For, right as she kan peynte a lilie whit,
And reed a rosė, right with swich peynture
She peynted hath this noble creäture,
Er she were born, upon hir lymės fre,
Where as by right swiche colours sholdė be;
And Phebus dyėd hath hire treses grete
Lyk to the stremės of his burnėd heete;
And if that excellent was hire beautee,
A thousand foold moore vertuous was she.
In hire ne lakkėd no condicioun
That is to preyse, as by discrecioun.
As wel in goost, as body, chast was she,
For which she flourėd in virginitee
With alle humylitee and abstinence,
With alle attemperaunce and pacience,
With mesure eek of beryng and array.
Discreet she was in answeryng alway,
Though she were wise as Pallas, dar I seyn;
Hir facound eek, ful wommanly and pleyn;
No countrefeted termės haddė she
To semė wys; but after hir degree
She spak, and alle hire wordės, moore and lesse,
Sownynge in vertu and in gentillesse;
Shamefast she was, in maydens shamefastnesse,
Constant in herte, and evere in bisynesse

To dryve hire out of ydel slogardye.
Bacus hadde of hire mouth right no maistrie,
For wyn and youthė dooth Venus encresse;
As man in fyr wol casten oille or greesse.
And of hir owene vertu unconstreyned
She hath ful oftė tymė syk hire feyned,
For that she woldė fleen the compaignye
Where likly was to treten of folye, —
As is at feestės, revels, and at daunces,
That been occasions of daliaunces.
Swich thyngės maken children for to be
To soonė rype and boold, as men may se,
Which is ful perilous, and hath been yoore,
For al to soonė may she lernė loore
Of booldnesse, whan she woxen is a wyf.
And ye maistresses, in youre oldė lyf,
That lordės doghtrės han in governaunce,
Ne taketh of my wordes no displesaunce;
Thenketh that ye been set in governynges
Of lordės doghtrės, oonly for two thynges:
Outher for ye han kept youre honestee,
Or ellės ye han falle in freletee,
And knowen wel ynough the oldė daunce,
And han forsaken fully swich meschaunce
For everemo: therfore for Cristės sake
To teche hem vertu looke that ye ne slake.
A theef of venysoun, that hath forlaft
His likerousnesse and al his oldė craft,
Kan kepe a forest best of any man;
Now kepeth wel, for if ye wolde ye kan;
Looke wel that ye unto no vice assente,
Lest ye be dampnėd for youre wikke entente;
For who so dooth, a traitour is certeyn;

And taketh kepe of that that I shal seyn;
Of allė tresons, sovereyn pestilence
Is whan a wight bitrayseth innocence.
Ye fadrės and ye moodrės eek, also,
Though ye han children, be it oon or mo,
Youre is the charge of al hir surveiaunce,
Whil that they been under youre governaunce;
Beth war, if by ensample of youre lyvynge,
Or by youre necligence in chastisynge,
That they perissė; for I dar wel seye,
If that they doon, ye shul it deere abeye.
Under a shepherde softe and necligent
The wolf hath many a sheep and lamb to-rent.
Suffiseth oon ensample now as heere,
For I moot turne agayne to my matere.
This mayde, of which I wol this tale expresse,
So kepte hir self hir neded no maistresse;
For in hir lyvyng maydens myghten rede,
As in a book, every good word or dede
That longeth to a mayden vertuous,
She was so prudent and so bountevous;
For which the fame out sprong on every syde,
Bothe of hir beautee and hir bountee wyde,
That thurgh that land they preisėd hire, echone
That lovėd vertu, save Envye allone,
That sory is of oother mennės wele,
And glad is of his sorwe and his unheele
(The doctour maketh this descripcioun).

The Doctor's Concluding Remarks on the Story of Virginia

Heere men may seen how synne hath his merite!
Beth war, for no man woot whom God wol smyte,

In no degree; ne in which manere wyse
The worm of consciencė may agryse
Of wikked lyf, though it so pryvee be
That no man woot ther-of but God and he;
For be he lewėd man, or ellis lered,
He noot how soone that he shal been afered.
Therfore, I redė yow, this conseil take,
Forsaketh synne, er synnė yow forsake.

PARDONER'S TALE

In Flaundrės whilom was a compaignye
Of yongė folk, that haunteden folye,
As riot, hasard, stywės and tavérnes,
Where as with harpės, lutės and gyternes,
They daunce and pleyen at dees, bothe day and nyght,
And eten also, and drynken over hir myght,
Thurgh which they doon the devel sacrifise
Withinne that develes temple, in cursėd wise,
By superfluytee abhomynable. . . .
Thise riotourės thre, of whiche I telle,
Longe erst er primė rong of any belle,
Were set hem in a tavernė to drynke;
And as they sat they herde a bellė clynke
Biforn a cors, was caried tọ his grave.
That oon of hem gan callen to his knave:
"Go bet," quod he, "and axė redily
What cors is this that passeth heer forby,
And looke that thou reporte his namė weel."
"Sire," quod this boy, "it nedeth neveradeel,
It was me toold er ye cam heere two houres;
He was, *pardee*, an old felawe of youres,
And sodeynly he was y-slayn to-nyght,
For-dronke, as hẹ sat on his bench upright;
Ther cam a privee theef, men clepeth Deeth,
That in this contree al the peplė sleeth,
And with his spere he smoot his herte atwo,

And wente his wey withouten wordės mo.
He hath a thousand slayn this pestilence,
And, maister, er ye come in his presence,
Me thynketh that it werė necessarie
For to be war of swich an adversarie;
Beth redy for to meete hym everemoore;
Thus taughtė me my dame; I sey namoore."
"By Seinte Mariė!" seyde this taverner,
"The child seith sooth, for he hath slayn this yeer
Henne over a mile, withinne a greet village,
Bothe man and womman, child, and hyne, and page;
I trowe his habitacioun be there;
To been avysėd greet wysdom it were,
Er that he dide a man a dishonour."
"Ye, Goddės armės!" quod this riotour,
"Is it swich peril with hym for to meete?
I shal hym seke by wey, and eek by strete;
I make avow to Goddės dignė bones!
Herkneth, felawės, we thre been al ones,
Lat ech of us holde up his hand til oother,
And ech of us bicomen otheres brother,
And we wol sleen this falsė traytour, Deeth;
He shal be slayn, he that so manye sleeth,
By Goddės dignitee, er it be nyght!"
Togidres han thise thre hir trouthės plight
To lyve and dyen ech of hem with oother,
As though he were his owene y-borė brother;
And up they stirte, al dronken in this rage;
And forth they goon towardės that village
Of which the taverner hadde spoke biforn;
And many a grisly ooth thanne han they sworn;
And Cristės blessed body they to-rente, —
Deeth shal be deed, if that they may hym hente.

Whan they han goon nat fully half a mile,
Right as they wolde han troden over a stile,
An oold man and a pourė with hem mette;
This oldė man ful mekėly hem grette,
And seydė thus: "Now, lordės, God yow see!"
The proudeste of thise riotourės three
Answerde agayn, "What, carl with sory grace,
Why artow al for-wrappėd, save thy face?
Why lyvėstow so longe, in so greet age?"
This oldė man gan looke in his visage,
And seydė thus: "For I ne kan nat fynde
A man, though that I walkėd into Ynde,
Neither in citee, ne in no village,
That woldė chaunge his youthė for myn age;
And therfore moot I han myn agė stille,
As longė tyme as it is Goddės wille.
Ne Deeth, allas! ne wol nat han my lyf;
Thus walke I, lyk a restėlees kaityf,
And on the ground, which is my moodrės gate,
I knokkė with my staf erly and late,
And seyė, 'Leevė mooder, leet me in!
Lo, how I vanysshe, flessh and blood and skyn;
Allas! whan shul my bonės been at reste?
Mooder, with yow wolde I chaungė my cheste
That in my chambrė longė tyme hath be,
Ye, for an heyrė-clowt to wrappė me!'
But yet to me she wol nat do that grace,
For which ful pale and welkėd is my face;
But, sires, to yow it is no curteisye
To speken to an old man vileynye,
But he trespasse in word, or elles in dede.
In Hooly Writ ye may your self wel rede,
Agayns an oold man, hoor upon his heed,

Ye sholde arise; wherfore I geve yow reed,
Ne dooth unto an oold man noon harm now,
Namoorė than ye wolde men did to yow
In agė, if that ye so longe abyde.
And God be with yow, where ye go or ryde;
I moote go thider as I have to go."
"Nay, oldė cherl, by God, thou shalt nat so!"
Seydė this oother hasardour anon;
"Thou partest nat so lightly, by Seint John!
Thou spak right now of thilkė traytour, Deeth,
That in this contree alle oure freendės sleeth;
Have heer my trouthe, as thou art his espye,
Telle where he is, or thou shalt it abye,
By God and by the hooly sacrement!
For soothly, thou art oon of his assent
To sleen us yongė folk, thou falsė theef!"
"Now, sires," quod he, "if that ye be so leef
To fyndė Deeth, turne up this croked wey,
For in that grove I lafte hym, by my fey,
Under a tree, and there he wole abyde;
Noght for youre boost he wole him no thyng hyde.
Se ye that ook? Right there ye shal hym fynde.
God savė yow that boghte agayn mankynde,
And yow amende!" thus seyde this oldė man.
And everich of thise riotourės ran
Til he cam to that tree, and ther they founde,
Of floryns fyne, of gold y-coynėd rounde,
Wel ny a seven busshels, as hem thoughte.
No lenger thannė after Deeth they soughte,
But ech of hem so glad was of that sighte,
For that the floryns been so faire and brighte,
That doun they sette hem by this precious hoord.
The worste of hem he spak the firstė word.

"Bretheren," quod he, "taak kepė what I seye;
My wit is greet, though that I bourde and pleye.
This tresor hath Fortúne unto us geven
In myrthe and joliftee oure lyf to lyven,
And lightly as it comth so wol we spende.
Ey, Goddės precious dignitee! who wende
To-day, that we sholde han so fair a grace?
But myghte this gold be caried fro this place
Hoom to myn hous, or ellės unto youres, —
For wel ye woot that al this gold is oures, —
Thanne werė we in heigh felicitee.
But trewėly, by daye it may nat bee;
Men woldė seyn that we were thevės stronge,
And for oure owenė tresor doon us honge.
This tresor moste y-caried be by nyghte
As wisely and as slyly as it myghte.
Wherfore, I rede that cut among us alle
Be drawe, and lat se wher the cut wol falle;
And he that hath the cut with hertė blithe
Shal rennė to the towne, and that ful swithe,
And brynge us breed and wyn ful privėly,
And two of us shul kepen subtilly
This tresor wel; and if he wol nat tarie,
Whan it is nyght we wol this tresor carie,
By oon assent, where as us thynketh best."
That oon of hem the cut broghte in his fest,
And bad hem drawe and looke where it wol falle;
And it fil on the yongeste of hem alle,
And forth toward the toun he wente anon;
And al so soonė as that he was gon,
That oon of hem spak thus unto that oother:
"Thow knowest wel thou art my swornė brother;
Thy profit wol I tellė thee anon;

Thou woost wel that oure felawe is agon,
And heere is gold, and that ful greet plentee,
That shal departėd been among us thre;
But nathėlees, if I kan shape it so
That it departed were among us two,
Hadde I nat doon a freendės torn to thee?”
  That oother answerde, “I noot hou that may be;
He woot how that the gold is with us tweye;
What shal we doon, what shal we to hym seye?”
  “Shal it be conseil?” seyde the firstė shrewe,
“And I shal tellen in a wordės fewe
What we shal doon, and bryngen it wel aboute.”
  “I grauntė,” quod that oother, “out of doute,
That by my trouthe I shal thee nat biwreye.”
  “Now,” quod the firste, “thou woost wel we be tweye,
And two of us shul strenger be than oon.
Looke, whan that he is set, and right anoon
Arys, as though thou woldest with hym pleye,
And I shal ryve hym thurgh the sydės tweye,
Whil that thou strogelest with hym as in game,
And with thy daggere looke thou do the same;
And thanne shal al this gold departed be,
My deerė freend, bitwixen me and thee.
Thanne may we bothe oure lustės all fulfille,
And pleye at dees right at oure owene wille.”
And thus acorded been thise shrewės tweye,
To sleen the thridde, as ye han herd me seye.
  This yongeste, which that wente unto the toun,
Ful ofte in herte he rolleth up and doun
The beautee of thise floryns newe and brighte;
“O Lord,” quod he, “if so were that I myghte
Have al this tresor to my self allone,

Ther is no man that lyveth under the trone
Of God, that sholdė lyve so murye as I!"
And attė laste the feend, oure enemy,
Putte in his thought that he sholde poyson beye,
With which he myghtė sleen hise felawes tweye;
For why? The feend foond hym in swich lyvynge,
That he hadde levė hym to sorwė brynge,
For this was outrėly his fulle entente
To sleen hem bothe and nevere to repente.
And forth he gooth, no lenger wolde he tarie,
Into the toun, unto a pothecarie,
And preydė hym that he hym woldė selle
Som poysoun, that he myghte his rattės quelle;
And eek ther was a polcat in his hawe,
That, as he seyde, his capouns hadde y-slawe,
And fayn he woldė wreke hym, if he myghte,
On vermyn, that destroyėd hym by nyghte.
The pothecarie answerde, "And thou shalt have
A thyng that, al so God my soulė save!
In al this world ther nis no creäture,
That eten or dronken hath of this confiture,
Noght but the montance of a corn of whete,
That he ne shal his lif anon forlete;
Ye, sterve he shal, and that in lassė while
Than thou wolt goon a-paas nat but a mile,
This poysoun is so strong and violent."
This cursėd man hath in his hond y-hent
This poysoun in a box, and sith he ran
Into the nextė strete unto a man,
And borwėd [of] hym largė botellės thre,
And in the two his poyson pourėd he;
The thridde he kepte clene for his owenė drynke,
For al the nyght he shoop hym for to swynke

In cariynge of the gold out of that place;
And whan this riotour with sory grace
Hadde filled with wyn his gretė botels thre,
To hise felawes agayn repaireth he.
What nedeth it to sermone of it moore?
For right as they hadde caste his deeth bifoore,
Right so they han hym slayn, and that anon,
And whan that this was doon thus spak that oon:
"Now lat us sitte and drynke, and make us merie,
And afterward we wol his body berie;"
And with that word it happėd hym, *par cas*,
To take the botel ther the poysoun was,
And drank and gaf his felawe drynke also,
For which anon they storven bothė two.
But certės, I suppose that Avycen
Wroot nevere in no Canon, ne in no fen,
Mo wonder signės of empoisonyng
Than hadde thise wrecches two, er hir endyng.
Thus ended been thise homycidės two,
And eek the false empoysonere also.

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SELECTIONS FROM THE WIFE OF BATH'S TALE

Fairies in King Arthur's Days

In tholdė dayės of the Kyng Arthor,
Of which that Britons speken greet honour,
All was this land fulfild of faïrye.
The elf queene with hir joly compaignye
Dauncėd ful ofte in many a grenė mede.
This was the olde opinion as I rede, —
I speke of manye hundred yeres ago, —
But now kan no man se none elvės mo,
For now the gretė charitee and prayeres
Of lymytours, and othere hooly freres,
That serchen every lond and every streem,
As thikke as motės in the sonnė beem, —
Bléssynge hallės, chambres, kichenes, boures,
Cítees, burghes, castels, hyė toures,
Thrópės, bernės, shipnes, daÿeryes, —
This maketh that ther been no faïryes;
For ther as wont to walken was an elf,
Ther walketh now the lymytour hymself,
In undermelės and in morwenynges,
And seyth his matyns and his hooly thynges
As he gooth in his lymytacioun.
Wómmen may go saufly up and doun;
In every bussh or under every tree,
Ther is noon oother incubus but he,
And he ne wol doon hem but dishonour.

The Story of Midas's Ears

In a musical contest between Pan and Apollo, on the flute and lyre, Midas, king of Phrygia, was made judge, and gave his decision in favour of Pan, for which decision Apollo metamorphosed his ears into those of an ass.

  Ovyde, amongės othere thyngės smale,
Seyde Myda hadde under his longė heres,
Growynge upon his heed, two asses eres,
The whiche vice he hydde as he best myghte,
Ful subtilly, from every mannės sighte,
That save his wyf ther wiste of it namo.
He loved hire moost, and tristė hire also;
He preydė hire that to no creäture
She sholdė tellen of his disfigure.
  She swoor him nay, for al this world to wynne,
She noldė do that vileynye or synne,
To make hir housbonde han so foul a name.
She nolde nat telle it for hir owene shame;
But nathėlees hir thoughtė that she dyde,
That she so longė sholde a conseil hyde;
Hir thoughte it swal so soore aboute hir herte,
That nedėly som word hire moste asterte;
And sith she dorstė telle it to no man,
Doun to a mareys fastė by she ran.
Til she came there her hertė was a-fyre,
And as a bitore bombleth in the myre
She leyde hir mouth unto the water doun:
"Biwreye me nat, thou water, with thy soun,"
Quod she, "to thee I tellė it and namo, —
Myn housbonde hath longe asses erys two.
Now is myn herte all hool, now is it oute,

I myghte no lenger kepe it, out of doute."
Heere may ye se, thogh we a tyme abyde,
Yet, out it moot, we kan no conseil hyde.
The remenant of the tale if ye wol heere,
Redeth Ovyde, and ther ye may it leere.

The True Gentleman

The wife of the knight in the Tale addresses her husband, who thinks her of low origin.

"But for ye speken of swich gentillesse
As is descended out of old richesse,
That therfore sholden ye be gentil men,
Swich arrogance is nat worth an hen.
Looke who that is moost vertuous alway,
Pryvee and apert, and moost entendeth ay
To do the gentil dedės that he kan,
And taak hym for the grettest gentil man.
Crist wole, we clayme of hym oure gentillesse,
Nat of oure eldrės for hire old richesse;
For, thogh they geve us al hir heritage, —
For which we clayme to been of heigh parage, —
Yet may they nat biquethė for no thyng,
To noon of us, hir vertuous lyvyng,
That made hem gentil men y-called be,
And bad us folwen hem in swich degree.
"Wel kan the wisė poete of Florence,
That hightė Dant, speken in this sentence, —
Lo, in swich maner rym is Dantes tale, —
'Ful selde up riseth by his branches smale
Prowesse of man, for God of his goodnesse
Wole that of hym we clayme oure gentillesse;
For of oure eldrės may we no thyng clayme,

But temporel thyng that man may hurte and mayme.'
"Eek every wight woot this as wel as I,
If gentillesse were planted natureelly,
Unto a certeyn lynage doun the lyne,
Pryvee nor apert, thanne wolde they nevere fyne
To doon of gentillesse the faire office;
They myghtė do no vileynye or vice.
"Taak fyr and ber it in the derkeste hous,
Bitwix this and the mount of Kaukasous,
And lat men shette the dorės and go thenne,
Yet wole the fyr as fairė lye and brenne
As twenty thousand men myghte it biholde;
His office natureel ay wol it holde,
Up peril of my lyf, til that it dye.
"Heere may ye se wel how that genterye
Is nat annexėd to possessioun,
Sith folk ne doon hir operacioun
Alwey, as dooth the fyr, lo, in his kynde;
For, God it woot, men may wel often fynde
A lordės sone do shame and vileynye;
And he that wole han pris of his gentrye,
For he was boren of a gentil hous,
And hadde hise eldrės noble and vertuous,
And nyl hymselven do no gentil dedis,
Ne folwen his gentil auncestrė that deed is,
He nys nat gentil, be hė duc or erl;
For vileyns synful dedės make a cherl;
For gentillessė nys but renomee
Of thyne auncéstrės, for hire heigh bountee,
Which is a strangė thyng to thy persone.
Thy gentillessė cometh fro God allone;
Thanne comth oure verray gentillesse of grace,
It was no thyng biquethe us with oure place."

SQUIRE'S TALE

At Sarray, in the land of Tartarye,
Ther dwelte a kyng that werreyėd Russye,
Thurgh which ther dydė many a doughty man.
This noble kyng was clepėd Cambynskan,
Which in his tyme was of so greet renoun
That ther was nowher in no regioun
So excellent a lord in allė thyng.
Hym lakkėd noght that longeth to a kyng;
As of the secte of which that he was born,
He kepte his lay, to which that he was sworn;
And therto he was hardy, wys, and riche,
Pitous and just, and evermore yliche;
Sooth of his word, benigne and honurable,
Of his coráge as any centre stable;
Yong, fressh, and strong, in armės desirous
As any bacheler of al his hous.
A fair persone he was, and fortunat,
And kepte alwey so wel roial estat
That ther was nowher swich another man.
This noble kyng, this Tartre Cambynskan,
Haddė two sones on Elpheta his wyf,
Of whichė the eldeste hightė Algarsyf;
That oother sone was clepėd Cambalo.
A doghter hadde this worthy kyng also
That yongest was, and hightė Canacee.
But for to tellė yow al hir beautee

It lyth nat in my tonge nyn my konnyng,
I dar nat undertake so heigh a thyng;
Myn Englissh eek is insufficient;
It mostė been a rethor excellent,
That koude hise colours longynge for that art,
If he sholde hire discryven every part;
I am noon swich, I moot speke as I kan.
  And so bifel that whan this Cambynskan
Hath twenty wynter born his diademe,
As he was wont fro yeer to yeer, I deme,
He leet the feeste of his nativitee
Doon cryen thurghout Sarray his citee,
The last Idus of March after the yeer.
  Phebus, the sonne, ful joly was and cleer,
For he was neigh his exaltacioun
In Martės face, and in his mansioun
In Aries, the colerik hootė signe.
Ful lusty was the weder and benigne,
For which the foweles agayn the sonnė sheene,
What for the sesoun and the yongė grene,
Ful loudė songen hire affeccIouns,
Hem semed han geten hem proteccIouns
Agayn the swerd of wynter, keene and coold.
  This Cambynskan — of which I have yow toold —
In roial vestiment sit on his deys,
With diademe ful heighe in his paleys,
And halt his feeste so solempne and so ryche,
That in this world ne was ther noon it lyche;
Of which, if I shal tellen al tharray,
Thanne wolde it occupie a someres day;
And eek it nedeth nat for to devyse
At every cours the ordre of hire servyse.
I wol nat tellen of hir strangė sewes,

Ne of hir swannes, ne of hire heronsewes.
Eek in that lond, as tellen knyghtės olde,
Ther is som mete that is ful deyntė holde
That in this lond men recche of it but smal;
Ther nys no man that may reporten al.
I wol nat taryen yow, for it is pryme,
And for it is no fruyt, but los of tyme;
Unto my purpos I wole have my recours.
And so bifel that after the thridde cours,
Whil that this kyng sit thus in his nobleye,
Herknynge his mynstralės hir thyngės pleye
Biforn hym at the bord deliciously,
In at the hallė dore, al sodeynly,
Ther cam a knyght upon a steede of bras,
And in his hand a brood mirour of glas;
Upon his thombe he hadde of gold a ring,
And by his syde a naked swerd hangyng;
And up he rideth to the heighė bord.
In al the halle ne was ther spoken a word,
For merveille of this knyght; hym to biholde
Ful bisily ther wayten yonge and olde.
This strangė knyght that cam thus sodeynly,
Al armėd, save his heed, ful richėly,
Saleweth kyng and queene, and lordės alle,
By ordre, as they seten in the halle,
With so heigh reverence and obeisaunce,
As wel in spechė as in contenaunce,
That Gawayn with his oldė curteisye,
Though he were comen ageyn out of fairye,
Ne koude hym nat amendė with a word;
And after this, biforn the heighė bord,
He with a manly voys seith his message
After the forme usėd in his langage,

Withouten vice of silable, or of lettre;
And for his talė sholdė seme the bettre,
Accordant to hise wordės was his cheere,
As techeth art of speche hem that it leere.
Al be it that I kan nat sowne his stile,
Ne kan nat clymben over so heigh a style,
Yet seye I this, as to commune entente,
Thus muche amounteth al that evere he mente,
If it so be that I have it in mynde.
  He seyde, "The kyng of Arabe and of Inde,
My ligė lord, on this solempnė day
Saleweth yow, as he best kan and may,
And sendeth yow, in honour of youre feeste,
By me that am al redy at youre heeste,
This steede of bras, that esily and weel
Kan in the space of o day natureel,—
This is to seyn, in foure and twenty houres,—
Wher so yow lyst, in droghte or ellės shoures,
Beren youre body into every place
To which youre hertė wilneth for to pace,
Withouten wem of yow, thurgh foul or fair;
Or, if yow lyst to fleen as hye in the air
As dooth an egle whan hym list to soore,
This samė steede shal bere yow evere moore,
Withouten harm, til ye be ther yow leste,
Though that ye slepen on his bak, or reste;
And turne ageyn with writhyng of a pyn.
He that it wroghtė koude ful many a gyn.
He wayted many a constellacioun
Er he had doon this operacioun,
And knew ful many a seel, and many a bond.
  "This mirrour eek, that I have in myn hond,
Hath swich a myght that men may in it see

Whan ther shal fallen any adversitee
Unto youre regne, or to youre self also,
And openly who is youre freend or foo;
And over al this, if any lady bright
Hath set hire herte on any maner wight,
If he be fals she shal his tresoun see,
His newė love, and al his subtiltee,
So openly that ther shal no thyng hyde.
Wherfore, ageyn this lusty someres tyde,
This mirour and this ryng that ye may see
He hath sent to my lady Canacee,
Youre excellentė doghter that is heere.
"The vertu of the ryng, if ye wol heere,
Is this, that if hire lust it for to were
Upon hir thombe, or in hir purs it bere,
Ther is no fowel that fleeth under the hevene
That she ne shal wel understonde his stevene,
And knowe his menyng openly and pleyn,
And answere hym in his langage ageyn;
And every gras that groweth upon roote
She shal eek knowe and whom it wol do boote,
Al be hise woundės never so depe and wyde.
"This naked swerd that hangeth by my syde
Swich vertu hath that what man so ye smyte,
Thurgh out his armure it wole kerve and byte,
Were it as thikke as is a branchėd ook;
And what man that is wounded with the strook
Shal never be hool, til that yow list of grace
To stroke hym with the plat in thilkė place
Ther he is hurt; this is as muche to seyn,
Ye mootė with the plattė swerd ageyn
Strike hym in the wounde and it wol close.
This is a verray sooth withouten glose,

It failleth nat whils it is in youre hoold."
  And whan this knyght hath thus his talė toold,
He rideth out of halle, and doun he lighte.
His steedė, which that shoon as sonnė brighte,
Stant in the court as stille as any stoon.
This knyght is to his chambrė lad anoon
And is unarmed and unto mete y-set.
  The presentes been ful roially y-fet, —
This is to seyn, the swerd and the mirour, —
And born anon into the heighė tour,
With certeine officers ordeyned therfore;
And unto Canacee this ryng was bore
Solempnėly, ther she sit at the table;
But sikerly, withouten any fable,
The hors of bras, that may nat be remewed,
It stant as it were to the ground y-glewed;
Ther may no man out of the place it dryve
For noon engyn of wyndas ne polyve;
And causė why? for they kan nat the craft;
And therfore in the place they han it laft,
Til that the knyght hath taught hem the manere
To voyden hym, as ye shal after heere.
  Greet was the prees that swarmeth to and fro
To gauren on this hors that stondeth so;
For it so heigh was, and so brood and long,
So wel proporcionėd for to been strong,
Right as it were a steede of Lumbardye;
Ther-with so horsly, and so quyk of eye,
As it a gentil Poilleys courser were;
For certės, fro his tayl unto his ere,
Nature ne art ne koude hym nat amende
In no degree, as al the peple wende.
But everemoore hir moostė wonder was

How that it koudė go, and was of bras!
It was of fairye, as al the peple semed.
Diversė folk diversėly they demed;
As many heddes as manye wittes ther been.
They murmureden as dooth a swarm of been,
And maden skiles after hir fantasies,
Rehersynge of thise oldė poetries;
And seyde that it was lyk the Pegasee,
The hors that haddė wyngės for to flee;
Or elles it was the Grekės hors, Synoun,
That broghtė Troiė to destruccioun,
As men may in thise oldė geestės rede.
"Myn herte," quod oon, "is everemoore in drede;
I trowe som men of armės been ther-inne,
That shapen hem this citee for to wynne;
It were right good that al swich thyng were knowe."
Another rownėd to his felawe lowe,
And seyde, "He lyeth! it is rather lyk
An apparence, y-maad by som magyk;
As jogelours pleyen at thise feestės grete."
Of sondry doutės thus they jangle and trete,
As lewėd peple demeth comunly
Of thyngės that been maad moore subtilly
Than they kan in hir lewednesse comprehende,
They demen gladly to the badder ende.
And somme of hem wondred on the mirour
That born was up into the hyė tour,
Hou men myghte in it swichė thyngės se.
Another answerde and seyde it myghte wel be
Naturelly by composiciouns
Of anglis, and of slye reflexiouns;
And seyden that in Romė was swich oon.
They speken of Alocen and Vitulon,

And Aristotle, that writen in hir lyves
Of queyntė mirours, and of prospectives,
As knowen they that han hir bookės herd.
  And oother folk han wondred on the swerd
That woldė percen thurghout every thyng;
And fille in speche of Thelophus the kyng,
And of Achilles with his queyntė spere,
For he koude with it bothė heele and dere,
Right in swich wise as men may with the swerd
Of which right now ye han youre-selven herd.
They speken of sondry hardyng of metal,
And speke of medicynės therwithal,
And how and whanne it sholde y-harded be,
Which is unknowe, algatės unto me.
  Tho speekė they of Canacëes ryng,
And seyden alle that swich a wonder thyng
Of craft of ryngės herde they nevere noon;
Save that he Moyses and kyng Salomon
Hadden a name of konnyng in swich art;
Thus seyn the peple and drawen hem apart.
  But nathėlees somme seiden that it was
Wonder to maken of fern-asshen glas,
And yet nys glas nat lyk asshen of fern;
But for they han i-knowen it so fern,
Therfore cesseth hir janglyng and hir wonder.
  As soorė wondren somme on cause of thonder,
On ebbe, on flood, on gossomer, and on myst,
And on alle thyng til that the cause is wyst.
Thus jangle they, and demen and devyse,
Til that the kyng gan fro the bord aryse.
  Phebus hath laft the angle meridional,
And yet ascendynge was the beest roial,
The gentil Leon, with his Aldrian,

Whan that this Tartrė kyng, this Cambynskan
Roos fro his bord, ther as he sat ful hye.
Toforn hym gooth the loudė mynstralcye
Til he cam to his chambre of parementz;
Ther as they sownen diverse instrumentz
That it is lyk an hevene for to heere.
Now dauncen lusty Venus children deere,
For in the Fyssh hir lady sat ful hye,
And looketh on hem with a freendly eye.
  This noble kyng is set up in his trone;
This strangė knyght is fet to hym ful soone,
And on the daunce he gooth with Canacee.
Heere is the revel and the jolitee
That is nat able a dul man to devyse;
He moste han knowen love and his servyse,
And been a feestlych man, as fressh as May,
That sholdė yow devysen swich array.
  Who koudė tellė yow the forme of daunces
So unkouthe, and so fresshė contenaunces,
Swich subtil lookyng and dissymulynges
For drede of jalouse mennes aperceyvynges?
No man but Launcelet, and he is deed.
Therfore I passe of al this lustiheed;
I sey namoore, but in this jolynesse
I lete hem til men to the soper dresse.
  The styward byt the spices for to hye,
And eek the wyn, in al this melodye.
The usshers and the squiers been y-goon,
The spices and the wyn is come anoon.
They ete and drynke, and whan this hadde an ende,
Unto the temple, as reson was, they wende.
  The service doon they soupen al by day;
What nedeth yow rehercen hire array?

Ech man woot wel that a kyngės feeste
Hath plentee to the mooste and to the leeste,
And deyntees mo than been in my knowyng.
  At after soper gooth this noble kyng
To seen this hors of bras, with al the route
Of lordės and of ladyes hym aboute.
Swich wondryng was ther on this hors of bras
That syn the gretė sege of Troiė was, —
Ther as men wondreden on an hors also, —
Ne was ther swich a wondryng as was tho.
But fynally, the kyng axeth this knyght
The vertu of this courser and the myght,
And preydė hym to telle his governaunce.
  This hors anoon bigan to trippe and daunce
Whan that this knyght leyde hand upon his reyne,
And seydė, "Sire, ther is namoore to seyne,
But whan yow list to ryden anywhere
Ye mooten trille a pyn, stant in his ere,
Which I shal tellė yow bitwix us two.
Ye mootė nempne hym to what place also,
Or to what contree, that yow list to ryde;
And whan ye come ther as yow list abyde,
Bidde hym descende, and trille another pyn, —
For therin lith theffect of al the gyn, —
And he wol doun descende and doon youre wille,
And in that placė he wol stondė stille.
Though al the world the contrarie hadde y-swore,
He shal nat thennės been y-drawe ne y-bore;
Or, if yow listė bidde hym thennės goon,
Trillė this pyn, and he wol vanysshe anoon
Out of the sighte of every maner wight,
And come agayn, be it by day or nyght,
Whan that yow list to clepen hym ageyn

In swich a gyse as I shal to yow seyn,
Bitwixė yow and me, and that ful soone.
Ride whan yow list, ther is namoore to doone."
  Enformėd whan the kyng was of that knyght,
And hath conceyvėd in his wit aright
The manere and the forme of al this thyng,
Ful glad and blithe this noble doughty kyng
Repeireth to his revel as biforn.
  The brydel is unto the tour y-born
And kept among hise jueles leeve and deere,
The hors vanýsshed, I noot in what manere,
Out of hir sighte, — ye gete namoore of me;
But thus I lete in lust and jolitee
This Cambynskan hise lordės festeiynge,
Tíl wel ny the day bigan to sprynge.

Explicit prima pars. Sequitur pars secunda.

  The norice of digestioun, the sleepe,
Gan on hem wynke, and bad hem taken keepe
That muchel drynke and labour wolde han reste;
And with a galpyng mouth hem alle he keste,
And seydė, it was tyme to lye adoun,
For blood was in his domynacioun.
"Cherisseth blood, natúrės freend," quod he.
They thanken hym galpynge, by two, by thre,
And every wight gan drawe hym to his reste,
As sleepe hem bad; they tooke it for the beste.
  Hire dremės shul nat been y-toold for me;
Ful were hire heddės of fumositee,
That causeth dreem, of which ther nys no charge.
They slepen til that it was prymė large,
The moostė part, but it were Canacee.

She was ful mesurable as wommen be,
For of hir fader hadde she takė leve
To goon to reste, soone after it was eve.
Hir listė nat appallėd for to be,
Ne on the morwe unfeestlich for to se,
And slepte hire firstė sleepe and thanne awook;
For swich a joye she in hir hertė took,
Bothe of hir queyntė ryng and hire mirour,
That twenty tyme she changėd hir colour,
And in hire sleepe, right for impressioun
Of hire mirour, she hadde a visioun.
Wherfore er that the sonnė gan up glyde
She clepėd on hir maistresse hire bisyde,
And seydė that hire listė for to ryse.
  Thise oldė wommen that been gladly wyse,
As is hire maistresse, answerde hire anon,
And seydė, "Madame, whider wil ye goon
Thus erly, for the folk been alle on reste?"
  "I wol," quod she, "arisė, — for me leste
No lenger for to slepe, — and walke aboute."
  Hire maistresse clepeth wommen a greet route,
And up they rysen wel a ten or twelve;
Up riseth fresshė Canacee hir-selve,
As rody and bright as dooth the yongė sonne
That in the Ram is foure degrees up ronne.
Noon hyer was he whan she redy was,
And forth she walketh esily a pas,
Arrayed after the lusty sesoun soote,
Lightly for to pleye, and walke on foote,
Nat but with fyve or sixe of hir meynee,
And in a trench forth in the park gooth she.
  The vapour which that fro the erthė glood
Madė the sonne to semė rody and brood,

But nathėlees it was so fair a sighte
That it made alle hire hertės for to lighte,—
What for the sesoun, and the morwėnynge,
And for the foweles that she herdė synge;
For right anon she wistė what they mente
Right by hir song, and knew al hire entente.

The knottė why that every tale is toold,
If it be taried til that lust be coold
Of hem that han it after herkned yoore,
The savour passeth ever lenger the moore,
For fulsomnesse of his prolixitee;
And by the samė resoun thynketh me,
I sholdė to the knotte condescende
And maken of hir walkyng soone an ende.
Amydde a tree fordryed, as whit as chalk,
As Canacee was pleyyng in hir walk,
Ther sat a faucon over hire heed ful hye,
That with a pitous voys so gan to crye
That all the wode resounėd of hire cry.
Y-beten hath she hir-self so pitously
With bothe hir wyngės til the redė blood
Ran endėlong the tree ther as she stood,
And evere in oon she cryde alwey and shrighte,
And with hir beek hir-selven so she prighte,
That ther nys tygre, ne noon so crueel beest,
That dwelleth outher in wode or in forest,
That nolde han wept, if that he wepė koude,
For sorwe of hire, she shrighte alwey so loude;
For ther nas nevere yet no man on lyve,—
If that I koude a faucon wel discryve,—
That herde of swich another of fairnesse,
As wel of plumage as of gentillesse

Of shape, and al that myghte y-rekened be.
A faucon peregryn thanne semėd she
Of fremdė land, and everemoore as she stood,
She swowneth now and now for lakke of blood,
Til wel neigh is she fallen fro the tree.
  This fairė kyngės doghter, Canacee,
That on hir fynger baar the queyntė ryng,
Thurgh which she understood wel every thyng
That any fowel may in his ledene seyn,
And koude answeren hym in his ledene ageyn,
Hath understondė what this faucon seyde,
And wel neigh for the routhe almoost she deyde;
And to the tree she gooth ful hastily,
And on this faukon looketh pitously,
And heeld hir lappe abrood, for wel she wiste
The faukon mostė fallen fro the twiste,
Whan that swownėd next, for lakke of blood.
A longė while to wayten hire she stood,
Til attė laste she spak in this manere
Unto the hauk, as ye shal after heere:
  "What is the cause, if it be for to telle,
That ye be in this furial pyne of helle?"
Quod Canacee unto the hauk above.
"Is this for sorwe of deeth, or los of love?
For, as I trowė, thise been causes two
That causen moost a gentil hertė wo.
Of oother harm it nedeth nat to speke,
For ye youre-self upon your-self yow wreke,
Which proveth wel that outher love or drede
Moot been enchesoun of youre cruel dede,
Syn that I see noon oother wight yow chace.
For love of God, as dooth youre-selven grace,
Or what may been youre helpe; for West nor Est

Ne saugh I nevere, er now, no bryd ne beest
That ferdė with hymself so pitously.
Ye sle me with youre sorwė verrailly;
I have of yow so greet compassioun.
For Goddės love com fro the tree adoun,
And as I am a kyngės doghter trewe,
If that I verraily the causė knewe
Of youre disese, if it lay in my myght,
I wolde amenden it er it were nyght,
As wisly helpe me gretė God of kynde!
And herbės shal I right ynowe y-fynde
To heelė with youre hurtės hastily."
  Tho shrighte this faucon yet moore pitously
Than ever she dide, and fil to grounde anon,
And lith aswownė, deed, and lyk a stoon,
Til Canacee hath in hire lappe hire take
Unto the tyme she gan of swough awake;
And after that she of hir swough gan breyde
Right in hir haukės ledene thus she seyde:
"That pitee renneth soone in gentil herte,
Feelynge his similitude in peynės smerte,
Is prevėd al day, as men may it see,
As wel by werk as by auctoritee;
For gentil hertė kitheth gentillesse.
I se wel that ye han of my distresse
Compassioun, my fairė Canacee,
Of verray wommanly benignytee
That nature in youre principles hath set;
But for noon hopė for to fare the bet,
But for to obeye unto youre hertė free,
And for to maken othere be war by me,
As by the whelpe chasted is the leoun;
Right for that cause and that conclusioun,

Whil that I have a leyser and a space,
Myn harm I wol confessen er I pace."
And evere whil that oon hir sorwe tolde
That oother weep as she to water wolde,
Til that the faucon bad hire to be stille,
And with a syk right thus she seyde hir wille.
"Ther I was bred, allas! that hardė day,—
And fostred in a roche of marbul gray
So tendrėly that no thyng eylėd me;—
I nystė nat what was adversitee
Til I koude flee ful hye under the sky—
Tho dwelte a tercėlet me fastė by,
That semėd welle of allė gentillesse;
Al were he ful of tresoun and falsnesse,
It was so wrappėd under humble cheere,
And under hewe of trouthe in swich manere,
Under plesance, and under bisy peyne,
That I ne koude han wend he koudė feyne,
So depe in greyn he dyėd his coloures.
Right as a serpent hit hym under floures
Til he may seen his tymė for to byte,
Right so this god of love, this ypocryte,
Dooth so hise cerymonyes and obeisaunces,
And kepeth in semblant alle hise observaunces
That sowneth into gentillesse of love.
As in a toumbe is al the faire above,
And under is the corps, swich as ye woot,
Swich was the ypocrite, bothe coold and hoot,
And in this wise he servėd his entente,
That save the feend, noon wistė what he mente
Til he so longe hadde wopen and compleyned,
And many a yeer his service to me feyned,
Til that myn herte, to pitous and to nyce,

Al innocent of his corouned malice,
For-ferėd of his deeth, as thoughtė me,
Upon his othės and his seurėtee,
Graunted hym love upon this condicioun,
That everemoore myn honour and renoun
Were savėd, bothė privee and apert;
This is to seyn, that after his desert,
I gaf hym al myn hertė and my thoght,—
God woot, and he, that otherwisė noght,—
And took his herte in chaunge for myn for ay;
But sooth is seyd, goon sithen many a day,
'A trewe wight and a theef thenken nat oon;'
And whan he saugh the thyng so fer y-goon
That I hadde graunted hym fully my love,
In swich a gyse as I have seyd above,
And geven hym my trewė herte as fre
As he swoor that he gaf his herte to me;
Anon this tigre ful of doublenesse
Fil on hise knees with so devout humblesse,
With so heigh reverence, and, as by his cheere,
So lyk a gentil lovere of manere,
So ravysshed, as it semėd, for the joye,
That nevere Jason, ne Parys of Troye,—
Jason? Cértės, ne noon oother man
Syn Lameth was, that alderfirst bigan
To loven two, as writen folk biforn;
Ne nevere, syn the firstė man was born,
Ne koudė man, by twenty thousand part,
Cóuntrefete the sophymes of his art,
Ne werė worthy unbokelen his galoche
Ther doublenesse or feynyng sholde approche,
Ne so koude thanke a wight as he dide me!
His manere was an hevene for to see

Til any womman, were she never so wys,
So peynted he, and kembde at point-devys,
As wel hise wordės as his contenaunce;
And I so loved hym for his obeisaunce,
And for the trouthe I demėd in his herte,
That if so were that any thyng hym smerte,
Al were it never so lite, and I it wiste,
Me thoughte I feltė deeth myn hertė twiste;
And shortly, so ferforth this thyng is went,
That my wyl was his willės instrument, —
This is to seyn, my wyl obeyed his wyl
In allė thyng, as fer as resoun fil,
Kepynge the boundės of my worshipe evere;
Ne nevere hadde I thyng so lief ne levere
As hym, God woot! ne nevere shal namo.
This lasteth lenger than a yeer or two
That I supposėd of hym noght but good;
But finally thus attė laste it stood
That Fortune woldė that he mostė twynne
Out of that placė which that I was inne.
Wher me was wo, that is no questioun;
I kan nat make of it discripsioun,
For o thyng dare I tellen boldėly,
I knowe what is the peyne of deeth ther-by;
Swich harme I felte for he ne myghte bileve!
So on a day of me he took his leve,
So sorwefully eek that I wende verraily
That he had felt as muchė harm as I,
Whan that I herde hym speke and saugh his hewe;
But nathėlees I thoughte he was so trewe,
And eek that he repairė sholde ageyn
Withinne a litel whilė, sooth to seyn,
And resoun wolde eek that he mostė go

For his honóur, as ofte it happeth so,
That I made vertu of necessitee,
And took it wel, syn that it mostė be.
As I best myghte I hidde fro hym my sorwe
And took hym by the hond, Seint John to borwe,
And seyde hym thus: 'Lo, I am yourės al;
Beth swich as I to yow have been and shal.'
What he answerde it nedeth noght reherce;
Who kan sey bet than he, who kan do werse?
Whan he hath al i-seyd, thanne hath he doon.
'Therfore bihoveth hire a ful long spoon
That shal ete with a feend,' thus herde I seye;
So attė laste he mostė forth his weye,
And forth he fleeth til he cam ther hym leste.
Whan it cam hym to purpos for to reste,
I trowe he haddė thilkė text in mynde,
That 'Allė thyng repeirynge to his kynde
Gladeth hymself,'—thus seyn men, as I gesse.
Men loven of proprė kynde newefangelnesse,
As briddės doon that men in cages fede;
For though thou nyght and day take of hem hede,
And strawe hir cagė faire, and softe as silk,
And geve hem sugre, hony, breed and milk,
Yet right anon as that his dore is uppe,
He with his feet wol spurne adoun his cuppe,
And to the wode he wole, and wormės ete;
So newėfangel been they of hire mete
And loven novelrie of proprė kynde;
No gentillesse of blood ne may hem bynde.
"So ferde this tercėlet, allas, the day!
Though he were gentil born, and fressh and gay,
And goodlich for to seen, humble and free.
He saugh upon a tyme a kytė flee,

And sodeynly he loved this kytė so
That al his love is clene fro me ago,
And hath his trouthė falsėd in this wyse.
Thus hath the kyte my love in hire servyse,
And I am lorn withouten remedie."
And with that word this faucon gan to crie,
And swownėd eft in Canacees barm.
  Greet was the sorwe for the haukės harm
That Canacee and alle hir wommen made;
They nystė hou they myghte the faucon glade.
But Canacee hom bereth hire in hir lappe,
And softėly in plastres gan hire wrappe,
Ther as she with hire beek hadde hurt hirselve.
Now kan nat Canacee but herbės delve
Out of the ground and makė salvės newe
Of herbės preciouse, and fyne of hewe,
To heelen with this hauk; fro day to nyght
She dooth hire bisynesse and hire fulle myght,
And by hire beddės heed she made a mewe,
And covered it with veluettės blewe,
In signe of trouthe that is in wommen sene,
And al withoute the mewe is peynted grene,
In which were peynted alle thise falsė fowles,
As beth thise tidyves, tercėlettes and owles;
And pyės, on hem for to crie and chyde,
Right for despit, were peynted hem bisyde.
  Thus lete I Canacee hir hauk kepyng;
I wol namoore as now speke of hir ryng
Til it come eft to purpos for to seyn
How that this faucon gat hire love ageyn,
Repentant, as the storie telleth us,
By mediacioun of Cambalus,
The kyngės sone, of whichė I yow tolde;

But hennės-forth I wol my proces holde
To speken of áventures and of batailles,
That nevere yet was herd so greet mervailles.
  First wol I tellė yow of Cambynskan,
That in his tymė many a citee wan;
And after wol I speke of Algarsif,
How that he wan Theodera to his wif,
For whom ful ofte in greet peril he was,
Ne hadde he ben holpė by the steede of bras;
And after wol I speke of Cambalo,
That faught in lystės with the bretheren two
For Canacee, er that he myghte hire wynne;
And ther I lefte I wol ageyn bigynne.

Explicit secunda pars. Incipit pars tercia.

  Appollo whirleth up his chaar so hye
Til that the god Mercurius hous, the slye —

CANON'S YEOMAN'S PROLOGUE

Whan toold was al the lyf of Seinte Cecile,
Er we hadde riden fully fyvė mile,
At Boghton-under-Blee, us gan atake
A man that clothėd was in clothės blake,
And undernethe he had a white surplys;
His hackeney, which that was al pomely grys,
So swattė that it wonder was to see;
It semed as he had priked milės three.
The hors eek that his Yeman rood upon
So swattė that unnethė myghte it gon;
Aboute the peytrel stood the foom ful hye,
He was of foom al flekkėd as a pye.
A male tweyfoold upon his croper lay,
It semėd that he caried lite array.
Al light for somer rood this worthy man,
And in myn hertė wondren I bigan
What that he was, til that I understood
How that his cloke was sowėd to his hood;
For which, whan I hadde long avysėd me,
I demėd hym som Chanoun for to be.
His hat heeng at his bak doun by a laas,
For he hadde riden moore than trot or paas;
He hadde ay prikėd lik as he were wood.
A clotė-leef he hadde under his hood
For swoot, and for to kepe his heed from heete;
But it was joyė for to seen hym swete!

His forheed dropped as a stillatorie
Were ful of plantayne and of paritorie;
And whan that he was come he gan to crye,
"God save," quod he, "this joly compaignye!
Faste have I prikėd," quod he, "for youre sake,
By-causė that I woldė yow atake
To riden in this myrie compaignye."
His Yeman eek was ful of curteisye,
And seydė, "Sires, now in the morwė tyde,
Out of youre hostelrie I saugh you ryde,
And warnėd heer my lord, and my soverayn,
Which that to ryden with yow is ful fayn;
For his desport he loveth daliaunce."
"Freend, for thy warnyng God geve thee good chaunce!"
Thanne seyde oure Hoost, "for certės it wolde seme
Thy lord were wys, and so I may wel deme;
He is ful jocunde also, dar I leye!
Can he oght telle a myrie tale or tweye,
With which he gladė may this compaignye?"
"Who, sire? my lord? ye, ye, withouten lye!
He kan of murthe, and eek of jolitee
Nat but ynough, also, sire, trusteth me;
And ye hym knewė as wel as do I,
Ye woldė wondre how wėl and craftily
He koudė werke, and that in sondry wise.
He hath take on hym many a greet emprise,
Which were ful hard for any that is heere
To brynge about, but they of hym it leere.
As hoomely as he rit amongės yow,
If ye hym knewe it wolde be for youre prow;
Ye woldė nat forgoon his áqueyntaunce
For muchel good; I dar leye in balaunce

Al that I have in my possessioun.
He is a man of heigh discrecioun;
I warne yow wel, he is a passyng man."
"Wel," quod oure Hoost, "I pray thee tel me than
Is he a clerk or noon? Telle what he is." 616
"Nay, he is gretter than a clerk, y-wis,"
Seydė this Yeman, "and in wordės fewe,
Hoost, of his craft somwhat I wol yow shewe.
"I seye, my lord kan swich subtilitee, — 620
But al his craft ye may nat wite at me,
And somwhat helpe I yet to his wirkyng, —
That al this ground on which we been ridyng,
Til that we come to Caunterbury toun,
He koude al clenė turne it up-so-doun, 625
And pave it al of silver and of gold."
And whan this Yeman hadde this tale y-told
Unto oure Hoost, he seydė, "*Benedicitee!*
This thyng is wonder merveillous to me,
Syn that thy lord is of so heigh prudence, 630
By cause of which men sholde hym reverence,
That of his worshipe rekketh he so lite.
His overslopė nys nat worth a myte,
As in effect to hym, so moot I go!
It is al baudy and to-tore also. 635
Why is thy lord so sluttissh, I the preye,
And is of power bettrė clooth to beye, —
If that his dede accordė with thy speche?
Tellė me that, and that I thee biseche."
"Why?" quod this Yeman, "wherto axe ye me? 640
God help me so, for he shal nevere thee! —
But I wol nat avowė that I seye,
And therfore keepe it secree, I yow preye, —
He is to wys, in feith, as I bileeve;

That that is overdoon it wol nat preeve
Aright; as clerkės seyn, it is a vice;
Wherfore in that I holde hym lewed and nyce;
For whan a man hath over greet a wit,
Ful oft hym happeth to mysusen it.
So dooth my lord, and that me greveth soore.
God it amende! I kan sey yow namoore."
"Ther-of no fors, good Yeman," quod oure Hoost,
"Syn of the konnyng of thy lord thow woost,
Telle how he dooth, I pray thee hertėly,
Syn that he is so crafty and so sly;
Where dwellė ye, if it to tellė be?"
"In the suburbės of a toun," quod he,
"Lurkynge in hernės, and in lanės blynde,
Where as thise robbours and thise theves by kynde,
Holden hir pryvee fereful residence,
As they that dar nat shewen hir presence;
So faren we, if I shal seye the sothe."
"Now," quod oure Hoost, "yet lat me talke to the;
Why artow so discoloured of thy face?"
"Peter!" quod he, "God geve it hardė grace,
I am so usėd in the fyr to blowe,
That it hath chaungėd my colóur, I trowe.
I am nat wont in no mirour to prie,
But swynkė soore, and lernė multiplie;
We blondren evere, and pouren in the fir,
And for al that we faille of our desir,
For evere we lakken oure conclusioun.
To muchel folk we doon illusioun,
And borwė gold, be it a pound or two,
Or ten, or twelve, or manye sommės mo,
And make hem wenen, at the leestė weye,
That of a pound we koudė makė tweye;

Yet is it fals; but ay we han good hope
It for to doon and after it we grope;
But that sciénce is so fer us biforn
We mowen nat, al though we hadde it sworn,
It over-take, it slit awey so faste.
It wole us maken beggers attė laste."

Whil this Yeman was thus in his talkyng
This Chanoun drough hym neer, and herde al thyng
Which this Yeman spak, for suspecioun
Of mennės speche evere haddė this Chanoun;
For Catoun seith that he that gilty is
Demeth alle thyng be spoke of hym, y-wis.
That was the cause he gan so ny hym drawe
To his Yeman, to herknen al his sawe,
And thus he seyde unto his Yeman tho:
"Hoold thou thy pees, and spek no wordės mo!
For if thou do, thou shalt it deere abye!
Thou sclaundrest me, heere in this compaignye,
And eek discoverest that thou sholdest hyde."
"Ye?" quod our Hoost, "telle on what so bityde;
Of al his thretyng rekkė nat a myte!"
"In feith," quod he, "namoore I do but lyte."
And whan this Chanoun saugh it wolde nat be,
But his Yeman wolde telle his pryvėtee,
He fledde awey for verray sorwe and shame.
"A!" quod the Yeman, "heere shal arise a game,
Al that I kan anon now wol I telle,
Syn he is goon, — the foulė feend hym quelle!
For nevere heer-after wol I with hym meete,
For peny ne for pound, I yow biheete!
He that me broghtė first unto that game,
Er that he dye, sorwe have he and shame;

For it is ernest to me, by my feith!
That feele I wel, what so any man seith.
And yet for al my smert, and al my grief,
For al my sorwė, labour, and meschief,
I koudė nevere leve it in no wise.
Now woldė God, my wittė myghte suffise
To tellen al that longeth to that art;
And nathėlees yow wol I tellen part;
Syn that my lord is goon I wol nat spare;
Swich thyng as that I knowe I wol declare."

CANON'S YEOMAN'S TALE

[PART I]

With this Chanoun I dwelt have seven yeer,
And of his science am I never the neer;
Al that I hadde I havė lost ther-by,
And, God woot, so hath many mo than I.
Ther I was wont to be right fressh and gay
Of clothyng and of oother good array,
Now may I were an hose upon myn heed;
And wher my colour was bothe fressh and reed,
Now is it wan and of a leden hewe, —
Who so it useth, soorė shal he rewe, —
And of my swynk yet blerėd is myn eye;
Lo, which avantage is to multiplie!
That slidynge science hath me maad so bare,
That I have no good wher that evere I fare;
And yet I am endetted so ther-by,
Of gold that I have borwėd, trewėly,
That whil I lyve I shal it quitė nevere, —
Lat every man be war by me for evere.
What maner man that casteth hym ther-to,
If he continue, I holde his thrift y-do;
For, so helpe me God, ther-by shal he nat wynne,
But empte his purs, and make hise wittės thynne;
And whan he thurgh his madnesse and folye
Hath lost his owene good thurgh jupartye,

Thanne he exciteth oother folk ther-to,
To lesen hir good, as he hymself hath do;
For unto shrewės joye it is and ese,
To have hir felawes in peyne and disese, —
Thus was I onės lernėd of a clerk.
Of that no charge, I wol speke of oure werk.
  Whan we been there as we shul excercise
Oure elvysshe craft, we semen wonder wise,
Oure termės been so clergial and so queynte;
I blowe the fir til that myn hertė feynte.
  What sholde I tellen eche proporcioun
Of thyngės whichė that we werche upon;
As on fyve or sixe ounces, may wel be
Of silver, or som oother quantitee;
And bisye me to tellė yow the names
Of orpyment, brent bonės, iren squames,
That into poudrė grounden been ful smal?
And in an erthen pot how put is al,
And salt y-put in and also papeer
Biforn thise poudrės that I speke of heer,
And wel y-covered with a lampe of glas;
And muchel oother thyng which that ther was,
And of the pot and glasses enlutyng,
That of the eyr myghtė passe out no thyng,
And of the esy fir, and smart also,
Which that was maad, and of the care and wo
That we hadden in oure matires sublymyng,
And in amalgamyng and calcenyng
Of quyk-silver, y-clept mercurie crude;
For alle our sleightės we kan nat conclude.
Oure orpyment and sublymėd mercurie,
Oure grounden litarge eek on the porfurie,
Of ech of thise of ounces a certeyn,

Noght helpeth us, oure labour is in veyn;
Ne eek oure spiritės ascencioun,
Ne oure matires that lyen al fix adoun,
Mowe in oure werkyng no thyng us availle;
For lost is al oure labour and travaille,
And al the cost, a twenty devel way,
Is lost also, which we upon it lay.
  Ther is also ful many another thyng
That is unto oure craft apertenyng,
Though I by ordre hem nat rehercė kan,
By-causė that I am a lewėd man;
Yet wol I telle hem as they come to mynde,
Thogh I ne kan nat sette hem in hir kynde,—
As boole armonyak, vertgrees, boras,
And sondry vessels maad of erthe and glas;
Oure urynals, and our descensories,
Violes, crosletz, and sublymatories,
Curcurbitės, and alambíkės eek,
And othere swichė, deere ynough a leek;
Nat nedeth it for to reherce hem alle,—
Wátres rubifiyng, and bolės galle,
Arsenyk, sal armonyak, and brymstoon;
And herbės koude I telle eek many oon,
As egremoyne, valerian, and lunárie,
And othere swiche, if that me listė tarie;
Oure lampės brennyng bothė nyght and day,
To brynge aboute oure purpos if we may;
Oure fourneys eek of calcinacioun,
And of watrės albificacioun,
Unslekkėd lym, chalk, and gleyre of an ey,
Poudrės diverse, asshes, donge, pisse, and cley,
Cered pokettes, sal-peter and vitriole,
And diverse firės maad of wode and cole;

Sal-tartre, alkaly and sal-preparat;
And combust matires, and coagulat;
Cley maad with hors and mannės heer, and oille
Of tartre, alum, glas, berme, wort and argoille,
Resalgar, and oure matires enbibyng,
And eek of oure matires encorporyng,
And of oure silver citrinacioun,
Oure cémentyng and fermentacioun,
Oure yngottės, testės, and many mo.
  I wol yow telle as was me taught also
The fourė spirites and the bodies sevene,
By ordre, as ofte I herde my lord hem nevene.
  The firstė spirit quyk-silver called is,
The seconde orpyment, the thridde, y-wis,
Sal-armonyak, and the ferthe brymstoon.
The bodyes sevene eek, lo, hem heere anoon!
  Sol gold is, and Luna silver we threpe,
Mars iren, Mercurie quyk-silver we clepe,
Saturnus leed, and Juppiter is tyn,
And Venus coper, by my fader kyn.
  This cursėd craft who so wol excercise
He shal no good han that hym may suffise;
For al the good he spendeth ther-aboute
He lesė shal, ther-of have I no doute.
Whoso that listeth outen his folie,
Lat hym come forth and lernė multiplie;
And every man that oght hath in his cofre,
Lat hym appiere and wexe a philosophre.
Ascauncė that crafte is so light to leere?
Nay, nay, God woot, al be he monk or frere,
Preest or chanoun, or any oother wyght,
Though he sitte at his book bothe day and night
In lernyng of this elvysshe nycė loore,

Al is in veyn, and, *parde*, muchel moore!
To lerne a lewėd man this subtiltee,—
Fy! spek nat ther-of, for it wol nat bee;
And konne he letterure, or konne he noon,
As in effect he shal fynde it al oon;
For bothė two, by my salvacioun,
Concluden in multiplicacioun
Ylikė wel, whan they han al y-do,—
This is to seyn, they faillen bothė two.
 Yet forgat I to maken rehersaille
Of watrės corosif, and of lymaille,
And of bodies mollificacioun,
And also of hire induracioun,
Oillės, ablucions, and metal fusible,—
To tellen al wolde passen any bible
That owher is; wherfore, as for the beste,
Of alle thise namės now wol I me reste,
For as I trowe I have yow toold ynowe
To reyse a feend, al looke he never so rowe.
 A! nay! lat be; the philosophres stoon,
Elixer clept, we sechen faste echoon,
For hadde we hym, thanne were we siker ynow;
But, unto God of hevene I make avow,
For al oure craft, whan we han al y-do,
With al oure sleighte, he wol nat come us to.
He hath y-made us spenden muchel good,
For sorwe of which almoost we wexen wood,
But that good hopė crepeth in oure herte,
Supposynge ever, though we sorė smerte,
To be releevėd by hym afterward.
Swich supposyng and hope is sharpe and hard;
I warne yow wel it is to seken evere;
That *futur temps* hath maad men dissevere,

In trust ther-of, from al that evere they hadde.
Yet of that art they kan nat wexen sadde,
For unto hem it is a bitter-sweete, —
So semeth it, — for nadde they but a sheete,
Which that they myghtė wrappe hem inne at nyght,
Ánd a brat to walken inne by day-lyght,
They wolde hem selle, and spenden on the craft;
They kan nat styntė til no thyng be laft;
And everemoorė, where that evere they goon,
Men may hem knowė by smel of brymstoon.
For al the world they stynken as a goot;
Hir savour is so rammyssh and so hoot
That though a man a milė from hem be
The savour wole infecte hym, trustė me.
Lo thus by smellyng, and threedbare array,
If that men liste, this folk they knowė may;
And if a man wole aske hem pryvėly,
Why they been clothėd so unthriftily,
They right anon wol rownen in his ere
And seyn, that if that they espiėd were,
Men wolde hem slee by-cause of hir science.
Lo, thus this folk bitrayen innocence!
Passe over this, I go my tale unto.
Er that the pot be on the fire y-do,
Of metals with a certeyn quantitee
My lord hem tempreth, and no man but he, —
Now he is goon I dare seyn boldėly, —
For as men seyn he kan doon craftily,
Algate I woot wel he hath swich a name,
And yet ful oft he renneth in a blame;
And wite ye how? Ful oft it happeth so
The pot to-breketh, and farewel, al is go.
Thise metals been of so greet violence

Oure wallės mowe nat make hem resistence,
But if they weren wroght of lym and stoon,
They percen so, and thurgh the wal they goon,
And somme of hem synken into the ground, —
Thus han we lost by tymės many a pound, —
And somme are scatered al the floor aboute;
Somme lepe into the roof, withouten doute.
Thogh that the feend noght in oure sighte hym shewe,
I trowe he with us be, that ilkė shrewe!
In hellė, where that he is lord and sire,
Nis ther moore wo, ne moore rancour, ne ire;
Whan that oure pot is broke, as I have sayd,
Every man chit and halt hym yvele apayd.
  Somme seyde it was along on the fir makyng,
Somme seydė nay, it was on the blowyng, —
Thanne was I fered, for that was myn office.
  "Straw!" quod the thriddė, "ye been lewed and nyce,
It was nat tempréd as it oghtė be."
  "Nay," quod the fourthė, "stynt and herknė me;
By-cause our fir ne was nat maad of beech,
That is the cause, and oother noon, so theech."
I kan nat telle wheron it was along,
But wel I woot greet strif us is among.
  "What!" quod my lord, "ther is namoore to doone;
Of thise perils I wol be war eft-soone.
I am right siker that the pot was crased;
Be as be may, be ye no thyng amased.
As usage is, lat swepe the floor as swithe,
Plukke up your hertės and beeth glad and blithe!"
  The mullok on an heepė swepėd was,
And on the floor y-cast a canėvas,
And al this mullok in a syve y-throwe,

And sifted and y-pikėd many a throwe.
"*Pardee!*" quod oon, "somwhat of oure metal
Yet is ther heere, though that we han nat al.
Al though this thyng myshappėd have as now,
Another tyme it may be wel ynow.
Us mostė putte oure good in áventure;
A marchant, *pardee!* may nat ay endure,
Trusteth me wel, in his prosperitee.
Somtyme his good is drenchėd in the see,
And somtyme comth it sauf unto the londe."
"Pees!" quod my lord, "the nexte tyme I shal fonde
To bryngen oure craft al in another plite;
And but I do, sires, lat me han the wite;
Ther was defaute in somwhat, wel I woot."
Another seyde the fir was over hoot;
But, be it hoot or coold, I dar seye this,
That we concluden everemoore amys.
We faille of that which that we wolden have,
And in oure madnesse everemoore we rave;
And whan we been togidrės everichoon
Every man semeth a Salomon;
But al thyng which that shyneth as the gold,
Nis nat gold, as that I have herd it told;
Ne every appul that is fair at eye
Ne is nat good, what so men clappe or crye.
Right so, lo, fareth it amongės us:
Hé that semeth the wiseste, by Jhesus,
Is moost fool, whan it cometh to the preef;
And he that semeth trewest is a theef.
That shul ye knowe er that I fro yow wende,
By that I of my tale have maad an ende.

[PART II]

Ther is a Chanoun of Religioun
Amongės us wolde infecte al a toun.
Thogh it as greet were as was Nynyvee,
Rome, Alisaundre, Troye, and othere three.
His sleightės and his infinit falsnesse
Ther koudė no man writen, as I gesse,
Though that he lyvė myghte a thousand yeer.
In al this world of falshede nis his peer,
For in hise termės so he wolde hym wynde,
And speke his wordės in so sly a kynde,
Whanne he communė shal with any wight,
That he wol make hym doten anon right,
But it a feend be, as hymselven is.
Ful many a man hath he bigiled er this,
And wole, if that he lyvė may a while;
And yet men ride and goon ful many a mile
Hym for to seke and have his aqueyntaunce,
Nogt knowynge of his falsė governaunce;
And if yow list to geve me audience,
I wol it tellė heere in youre presence.
But, worshipful chanouns religious,
Ne demeth nat that I desclaundre youre hous,
Although my talė of a chanoun bee;
Of every ordrė som shrewe is, *pardee*,
And God forbede that al a compaignye
Sholde rewe o singuleer mannės folye.
To sclaundre yow is no thyng myn entente,
But to correcten that is mys, I mente.
This talė was nat oonly toold for yow,
But eek for othere mo; ye woot wel how
Thát among Cristės apostles twelve

Ther nas no traytour but Judas hymselve.
Thanne why sholde al the remenant have a blame,
That giltlees were? By yow I seye the same, 1005
Save oonly this, if ye wol herkne me,—
If any Judas in youre covent be,
Remoeveth hym bitymės, I yow rede,
If shame, or los, may causen any drede;
And beeth no thyng displesėd, I yow preye, 1010
But in this cas herketh what I shal seye.

In Londoun was a preest, an annuėleer,
That ther-inne dwellėd haddė many a yeer,
Which was so plesaunt and so servysable
Unto the wyf, where as he was at table, 1015
That she wolde suffre hym no thyng for to paye
For bord ne clothyng, wente he never so gaye;
And spendyng-silver hadde he right ynow.
Ther-of no fors, I wol procede as now,
And tellė forth my tale of the chanoun 1020
That broghtė this preest to confusioun.
This falsė chanoun cam upon a day
Unto this preestės chambre wher he lay,
Bisechynge hym to lene hym a certeyn
Of gold, and he wolde quite it hym ageyn. 1025
"Leene me a marc," quod he, "but dayės three,
And at my day I wol it quiten thee;
And if so be that thow me fyndė fals
Another day, do hange me by the hals."
This preest hym took a marc, and that as swithe,
And this chanoun hym thankėd oftė sithe, 1031
And took his leve, and wentė forthe his weye,
And at the thriddė day broghte his moneye,
And to the preest he took his gold agayn,

Wher-of this preest was wonder glad and fayn.
  "Certės," quod he, "no thyng anoyeth me
To lene a man a noble, or two, or thre,
Or what thyng were in my possessioun,
Whan he so trewe is of condicioun
That in no wise he brekė wole his day;
To swich a man I kan never seye nay."
  "What!" quod this chanoun, "sholde I be untrewe?
Nay, that were thyng y-fallen al of newe.
Trouthe is a thyng that I wol evere kepe,
Unto that day in which that I shal crepe
Into my grave, or ellis, God forbede!
Bileveth this, as siker as the Crede.
God thanke I, and in good tymė be it sayd,
That ther was nevere man yet yvele apayd
For gold ne silver that he to me lente;
Ne nevere falshede in myn herte I mente;
And, sire," quod he, "now of my pryvėtee, —
Syn ye so goodlich han been unto me,
And kithėd to me so greet gentillesse, —
Somwhat to quytė with youre kyndėnesse
I wol yow shewe, and, if yow list to leere,
I wol yow techė pleynly the manere
How I kan werken in philosophie;
Taketh good heede ye shul wel seen at eye
That I wol doon a maistrie er I go."
  "Ye," quod the preest, "ye, sire, and wol ye so?
Marie! ther-of I pray yow hertėly."
  "At youre comandėment, sire, trewėly,"
Quod the chanoun, "and ellis God forbeede."
  Loo, how this theef koude his servicė beede!
Ful sooth it is that swiche profrėd servyse
Stynketh, as witnessen thise oldė wyse;

And that ful soone I wol it verifie
In this chanoun, roote of alle trecherie,
That evere moore delit hath and gladnesse, —
Swiche feendly thoughtės in his herte impresse, —
How Cristės peple he may to meschief brynge.
God kepe us from his false dissymulynge!
  Noght wistė this preest with whom that he delt,
Ne of his harm comynge he no thyng felte.
O sely preest, O sely innocent!
With coveitise anon thou shalt be blent.
O gracėlees, ful blynd is thy conceite,
No thyng ne artow war of the deceite
Which that this fox y-shapen hath for thee;
Hise wily wrenchės thou ne mayst nat flee;
Wherfore, to go to the conclusioun
That refereth to thy confusioun,
Unhappy man, anon I wol me hye
To tellen thyn unwit and thy folye,
And eek the falsnesse of that oother wrecche,
As ferforth as my konnyngė may strecche.
  This chanoun was my lord, ye wolden weene —
Sire Hoost, in feith, and by the hevenes queene,
It was another chanoun and nat hee,
That kan an hundred foold moore subtiltee.
He hath bitrayėd folkės many tyme;
Of his falshede it dulleth me to ryme.
Évere whan I speke of his falshede,
For shame of hym my chekės wexen rede, —
Algatės they bigynnen for to glowe, —
For reednesse have I noon, right wel I knowe,
In my visagė, for fumės diverse
Of metals, whiche ye han herd me reherce,
Consumed and wasted han my reedėnesse.

Now taak heede of this chanons cursednesse.
"Sire," quod he to the preest, "lat youre man gon
For quyk-silver, that we hadde it anon,
And lat hym bryngen ounces two or three,
And whan he comth, as fastė shal ye see
A wonder thyng which ye saugh nevere er this."
"Sire," quod the preest, "it shal be doon y-wis."
He bad his servant fecchen hym this thyng,
And he al redy was at his biddyng,
And wente hym forth, and cam anon agayn
With this quyk-silver, soothly for to sayn;
And toke thise ounces thre to the chanoun,
And he hem leydė faire and wel adoun,
And bad the servant colės for to brynge,
That he anon myghte go to his werkynge.
The colės right anon weren y-fet,
And this chanoun took out a crossėlet
Of his bosom, and shewed it to the preest.
"This instrument," quod he, "which that thou seest,
Taake in thyn hand and put thy self therinne
Of this quyk-silver an ounce, and heer bigynne,
In the name of Crist, to wexe a philosofre.
Ther been ful fewe to whiche I woldė profre
To shewen hem thus muche of my science:
For ye shul seen heer by experience,
That this quyk-silver wol I mortifye,
Right in youre sighte anon, I wol nat lye,
And make it as good silver and as fyn,
As ther is any in youre purse or myn,
Or ellėswhere, and make it malliable;
And ellės holdeth me fals and unable
Amongės folk for evere to appeere.
I have a poudre heer, that coste me deere,

Shal make al good, for it is cause of al
My konnyng, which that I yow shewen shal.
Voydith youre man and lat hym be ther-oute,
And shette the dorė whils we been aboute
Oure pryvėtee, that no man us espie,
Whilės we werke in this philosophie."
  Al as he bad fulfillėd was in dede;
This ilkė servant anonright out yede,
And his maister shettė the dore anon,
And to hire labour spedily they gon.
  This preest at this cursėd chanouns biddyng
Upon the fir anon sette this thyng,
And blew the fir and bisyed hym ful faste;
And this chanoun into the crosselet caste
A poudre, — noot I wher-of that it was
Y-maad, outher of chalk, outher of glas,
Or somwhat ellės, was nat worth a flye, —
To blynde with the preest, and bad hym hye
The colės for to couchen al above
The crosselet; "For in tokenyng I thee love,"
Quod this chanoun, "thyne owene handės two
Shul werche al thyng which shal heer be do."
  "*Graunt mercy!*" quod the preest, and was ful glad,
And couchėd colės as that chanoun bad;
And while he bisy was, this feendly wrecche,
This false chanoun, — the foulė feend hym fecche! —
Out of his bosom took a bechen cole,
In which ful subtilly was maad an hole,
And therinne put was of silver lemaille
An ounce, and stoppėd was withouten faille
The hole with wex, to kepe the lemaille in;
And understondeth, that this falsė gyn
Was nat maad ther, but it was maad bifore;

And othere thyngės I shal tellen moore
Herafterward, whiche that he with hym broghte,
Er he cam there hym to bigile he thoghte;
And so he dide, er that they wente atwynne;
Til he had tervėd hym, he koude nat blynne.
It dulleth me, whan that I of hym speke;
On his falshedė fayn wolde I me wreke,
If I wiste how, but he is heere and there,
He is so variaunt, he abit nowhere.
But taketh heede now, sires, for Goddės love!
He took this cole of which I spak above,
And in his hand he baar it pryvėly,
And whylės the preest couchėd bisily
The colės, as I toldė yow er this,
This chanoun seydė, "Freend, ye doon amys,
This is nat couchėd as it oghtė be;
But soone I shal amenden it," quod he.
"Now lat me medle ther-with but a while,
For of yow have I pitee, by Seint Gile!
Ye been right hoot, I se wel how ye swete;
Have heer a clooth, and wipe awey the wete."
And whylės that the preest wipėd his face,
This chanoun took his cole with hardė grace,
And leyde it above upon the myddėward
Of the crosselet, and blew wel afterward,
Til that the colės gonnė fastė brenne.
"Now geve us drynkė," quod the chanoun thenne,
"As swithe al shal be wel, I undertake.
Sittė we doun, and lat us myrie make;"
And whan that this chanonės bechen cole
Was brent, al the lemaille out of the hole
Into the crosselet fil anon adoun,
And so it mostė nedės, by resoun,

Syn it so evene aboven couchėd was;
But ther-of wiste the preest no thyng, alas!
He demėd alle the coles ylichė good,
For of that sleighte he no thyng understood;
And whan this alkamystre saugh his tyme, —
"Ris up," quod he, "sire preest, and stondė by me,
And for I woot wel ingot have ye noon,
Gooth, walketh forth, and brynge us a chalk stoon,
For I wol make it of the samė shape
That is an ingot, if I may han hape;
And bryngeth eek with yow a bolle or a panne
Ful of water, and ye shul se wel thanne
How that oure bisynesse shal thryve and preeve;
And yet, for ye shul han no mysbileeve,
Ne wrong conceite of me in youre absence,
I ne wol nat been out of youre presence,
But go with yow, and come with yow ageyn."
The chambrė dorė, shortly for to seyn,
They openėd and shette, and went hir weye,
And forth with hem they carieden the keye,
And coome agayn withouten any delay.
What sholde I tarien al the longė day?
He took the chalk and shoope it in the wise
Of an ingot, as I shal yow devyse.
  I seye, he took out of his owene sleeve
A teyne of silver — yvele moot he cheeve! —
Which that ne was nat but an ounce of weighte;
And taketh heede now of his cursed sleighte.
  He shoope his ingot in lengthe and eek in breede
Óf this teyne, withouten any drede,
So slyly that the preest it nat espide;
And in his sleve agayn he gan it hide,
And fro the fir he took up his mateere

And in thyngot putte it with myrie cheere,
And in the water vessel he it caste,
Whan that hym luste, and bad the preest as faste,
"Look what ther is, put in thin hand and grope,
Thow fyndė shalt ther silver, as I hope."
What, devel of hellė! sholde it ellis be?
Shavyng of silver silver is, *parde!*
He putte his hand in, and took up a teyne
Of silver fyn, and glad in every veyne
Was this preest, whan he saugh that it was so.
"Goddės blessyng, and his moodres also,
And allė halwės, have ye, sire chanoun!"
Seydė this preest, "and I hir malisoun!
But, and ye vouchėsauf to techen me
This noble craft and this subtilitee,
I wol be youre in al that evere I may."
  Quod the chanoun, "Yet wol I make assay
The seconde tyme, that ye may taken heede
And been expert of this, and in youre neede
Another daye assaye in myn absence
This disciplyne, and this crafty science.
Lat take another ouncė," quod he tho,
"Of quyk-silver, withouten wordės mo,
And do therwith as ye han doon er this
With that oother, which that now silver is."
  This preest hym bisieth in al that he kan
To doon as this chanoun, this cursėd man,
Comanded hym, and faste he blew the fir,
For to come to theffect of his desir;
And this chanoun, right in the meenė while,
Al redy was the preest eft to bigile,
And for a contenaunce in his hand he bar
An holwė stikkė, — taak kepe and be war, —

In the ende of which an ouncė and namoore
Of silver lemaille put was (as bifore
Was in his cole) and stoppėd with wex weel,
For to kepe in his lemaille every deel.
And whil this preest was in his bisynesse,
This chanoun with his stikkė gan hym dresse
To hym anon, and his poudrė caste in
As he did er, — the devel out of his skyn
Hym terve, I pray to God, for his falshede!
For he was evere fals in thoght and dede, —
And with this stikke above the crossėlet,
That was ordeynėd with that falsė get,
He stired the colės, til relentė gan
The wex agayn the fir, as every man,
But it a fool be, woot wel it moot nede;
And al that in the stikkė was out yede,
And in the crosselet hastily it fel.
  Nów, good sires, what wol ye bet than wel?
Whan that this preest thus was bigiled ageyn,
Supposynge noght but treuthé, sooth to seyn,
He was so glad that I kan nat expresse
In no manere his myrthe and his gladnesse,
And to the chanoun he profred eftsoone
Body and good. "Ye," quod the chanoun soone,
"Though poure I be, crafty thou shalt me fynde;
I warnė thee yet is ther moore bihynde.
Is ther any coper her-innė?" seyde he.
  "Ye," quod the preest, "sire, I trowe wel ther be."
"Ellės go bye us som, and that as swithe.
Now, goodė sire, go forth thy wey and hy the."
He wente his wey, and with the coper cam,
And this chanoun it in hise handės nam,
And of that coper weyed out but an ounce.

Al to symple is my tongė to pronounce,
As ministre of my wit, the doublenesse
Of this chanoun, roote of alle cursednesse.
He semed freendly to hem that knewe hym noght,
But he was feendly bothe in werk and thoght.
It weerieth me to telle of his falsnesse,
And nathėlees yet wol I it expresse
To that entent men may be war therby,
And for noon oother causė, trewėly.
He puttė the ounce of coper in the crosselet,
And on the fir as swithe he hath it set,
And caste in poudre, and made the preest to blowe,
And in his werkyng for to stoupė lowe,
As he dide er, and al nas but a jape.
Right as hym liste the preest he made his ape;
And afterward in the ingot he it caste,
And in the pannė putte it at the laste,
Of water. In he putte his owene hand;
And in his sleve, as ye biforen-hand
Herdė me telle, he hadde a silver teyne;
He slyly tooke it out, — this cursėd heyne, —
Unwityng this preest of his falsė craft,
And in the pannės botme he hath it laft,
And in the water rombled to and fro,
And wonder pryvėly took up also
The coper teyne, noght knowyngė this preest,
And hidde it, and hym hentė by the breest,
And to hym spak and thus seyde in his game,
"Stoupeth adoun, by God, ye be to blame,
Helpeth me now, as I dide yow whil-eer,
Putte in youre hand, and looketh what is theer."
This preest took up this silver teyne anon,
And thannė seyde the chanoun, "Lat us gon

With thise thre teynės whiche that we han wroght
To som goldsmyth, and wite if they been ought;
For, by my feith, I noldė for myn hood,
But if they werė silver fyn and good,
And that as swithė preevėd it shal bee."
  Unto the goldsmyth with thise teynės three
They wente, and putte thise teynės in assay
To fir and hamer; myghte no man seye nay,
But that they weren as hem oghtė be.
  This sottėd preest, who was gladder than he?
Was nevere brid gladder agayn the day,
Ne nyghtyngale in the sesoun of May.
Nas nevere man that lustė bet to synge,
Ne ladye lustier in carolynge,
Or, for to speke of love and wommanhede,
Ne knyght in armes to doon an hardy dede
To stonden in gracė of his lady deere,
Than hadde this preest this sorry craft to leere;
And to the chanoun thus he spak and seyde:
"For love of God, that for us allė deyde,
And as I may deserve it unto yow,
What shal this receite costė, telleth now?"
  "By oure lady," quod this chanoun, "it is deere,
I warne yow wel, for save I and a frere
In Engėlond ther kan no man it make."
  "No fors," quod he, "now, sire, for Goddės sake,
What shal I payė? Telleth me, I preye."
  "Y-wis," quod he, "it is ful deere, I seye.
Sire, at o word, if that thee list it have,
Ye shul paye fourty pound, so God me save;
And nere the freendshipe that ye dide er this
To me ye sholdė payė moore y-wis."
  This preest the somme of fourty pound anon

Of noblės fette, and took hem everichon
To this chanoun, for this ilkė receit.
Al his werkyng nas but fraude and deceit.
"Sire preest," he seyde, "I kepė han no loos
Of my craft, for I wolde it kept were cloos,
And, as ye love me, kepeth it secree;
For, and men knewen al my soutiltee,
By God, they wolden han so greet envye
To me, by cause of my philosophye,
I sholde be deed; ther were noon oother weye."
"God it forbeedė," quod the preest; "what sey ye?
Yet hadde I levere spenden al the good
Which that I have, — and ellės wexe I wood! —
Than that ye sholden falle in swiche mescheef."
"For youre good wyl, sire, have ye right good preef,"
Quod the chanoun, "and farwel, *grant mercy!*"
He wente his wey and never the preest hym sy
After that day; and whan that this preest sholde
Maken assay at swich tyme as he wolde
Of this receit, farwel, it wolde nat be!
Lo, thus byjapėd and bigiled was he.
Thus maketh he his introduccioun,
To bryngė folk to hir destruccioun.

Considereth sires, how that in ech estaat,
Bitwixė men and gold ther is debaat
So ferforth, that unnethė is ther noon.
This multiplying blent so many oon,
That, in good feith, I trowė that it bee
The causė grettest of swich scarsetee.
Philosophres speken so mystily
In this craft, that men kan nat come therby,

For any wit that men han now-a-dayes.
They mowe wel chiteren as doon these jayes,
And in hir termės sette hir lust and peyne,
But to hir purpos shul they nevere atteyne.
A man may lightly lerne, if he have aught,
To multiplie, and brynge his good to naught.
  Lo, swich a lucre is in this lusty game
A mannės myrthe it wol turne unto grame,
And empten also grete and hevye purses,
And maken folk for to purchacen curses
Of hem that han hir good therto y-lent.
O fy, for shamė! they that han been brent,
Allas! kan they nat flee the firės heete?
Ye that it use I redė ye it leete,
Lest ye lese al, for "bet than nevere is late";
Nevere to thryvė were to long a date.
Though ye prolle ay, ye shul it nevere fynde.
Ye been as boold as is Bayard the blynde,
That blondreth forth and peril casteth noon.
He is as boold to renne agayn a stoon,
As for to goon bisidės in the weye.
So faren ye that multiplie, I seye;
If that youre eyen kan nat seen aright,
Looke that youre myndė lakkė noght his sight,
For though ye looken never so brode, and stare,
Ye shul nat wynne a myte on that chaffare,
But wasten al that ye may rape and renne.
Withdraweth the fir, lest it to fastė brenne,—
Medleth namoorė with that art, I mene,
For if ye doon youre thrift is goon ful clene,
And right as swithe. I wol yow tellen heere,
What philosophres seyn in this mateere.
  Lo, thus seith Arnold of the Newė Toun,

As his *Rosarie* maketh mencioun;
He seith right thus, withouten any lye,
'Ther may no man mercurie mortifie,
But it be with his brother knowlechyng.
  Lo, how that he which that first seyde this thyng
Of philosophres fader was, Hermes.
He seith how that the dragon, doutėlees,
Ne dyeth nat, but if that he be slayn
With his brother; and that is for to sayn,
By the dragon, Mercurie, and noon oother,
He understood, and brymstoon by his brother,
That out of Sol and Luna were y-drawe;
And therfore,' seyde he, 'taak heede to my sawe;
Lat no man bisye hym this arte for to seche,
But if that he thentencioun and speche
Of philosophres understondė kan;
And, if he do, he is a lewėd man,
For this science and this konnyng,' quod he,
'Is of the secree of secrees, *pardee*.'
  Also ther was a disciple of Plato
That on a tymė seyde his maister to,
As his book *Senior* wol bere witnesse,
And this was his demande, in soothfastnesse,
"Telle me the namė of the privee stoon."
  And Plato answerde unto hym anoon,
"Takė the stoon that *Titanos* men name"—
  "Which is that?" quod he. "*Magnasia* is the
    same,"
Seydė Plato. "Ye, sire, and is it thus?
This is *ignotum per ignocius*.
What is Magnasia, good sire, I yow preye?"
  "It is a water that is maad, I seye,
Of elementės fourė," quod Plato.

"Telle me the rooṫe, good sire," quod he tho,
"Of that water, if it be yourė wille."
"Nay, nay," quod Plato, "certein that I nylle;
The philosophres sworn were everychoon
That they sholden discovere it unto noon,
Ne in no book it write in no manere,
For unto Crist it is so lief and deere,
That he wol nat that it discovered bee,
But where it liketh to his deitee
Man for tenspire, and eek for to deffende
Whom that hym liketh; lo, this is the ende."

Thanne conclude I thus, sith that God of hevene
Ne wil nat that the philosophres nevene
How that a man shal come unto this stoon,
I rede as for the bestė lete it goon;
For who so maketh God his adversarie,
As for to werken anythyng in contrarie
Of his wil, certės never shal he thryve,
Thogh that he multiplie terme of his lyve;
And there a poynt; for ended is my tale.
God sende every trewe man boote of his bale.
Amen.

ABBREVIATIONS USED IN NOTES AND GLOSSARY

adj., adjective; *adv.*, adverb; *n.*, noun; *gen.*, genitive; *dat.*, dative; *s.*, singular; *pl.*, plural; *pr. s.*, present tense, singular; *pr. pl.*, present tense, plural; *pt. s.*, past tense, singular; *pt. pl.*, past tense, plural. When the person of a verb is indicated, the number 1, 2, or 3 is placed before *s.* or *pl.*; *subj. pr. s.*, subjunctive present singular; *subj. pr. pl.*, subjunctive present plural; *subj. pt. s.*, subjunctive past singular; *subj. pt. pl.*, subjunctive past plural; *subj. opt.*, optative subjunctive; *imp. s.*, imperative singular; *imp. pl.*, imperative plural; *pp.*, past participle. The meaning of other contractions will be readily seen. Where the form of the defining word, or words, indicates the grammatical category, the latter is not otherwise indicated. In the Chaucer Society's Six-text Print, the Canterbury Tales are divided into nine groups, named A, B, C, D, E, F, G, H, I, each group having a separate verse-numbering. Of these groups, six are represented in this book, namely, A, B, C, D, F, G, and the verse-numbering is given, in all cases, of the Six-text Print. The letters prefixed to the numbers, in the Glossary, indicate the groups to which the numbers belong. The Chaucer Society's six texts, known as the Ellesmere, the Hengwrt, the Cambridge, the Corpus, the Petworth, the Lansdowne, are referred to as Mss. E., Hn., Cm., Cp., Pt., Ln., respectively. The Harleian Ms. 7334 is referred to as Ms. Hl.

NOTES

NOTES TO GROUP A

1. *et seq.:* 'There is a pervading wholesomeness in the writings of this man, — a vernal property that soothes and refreshes in a way of which no other has ever found the secret. I repeat to myself a thousand times, —

> Whan that Aprille with hise shoures soote, etc.,

and still at the thousandth time a breath of uncontaminate spring-tide seems to lift the hair upon my forehead. If here be not the *largior æther*, the serene and motionless atmosphere of classical antiquity, we find at least the *seclusum nemus*, the *domos placidas*, and the *oubliance*, as Froissart so sweetly calls it, that persuade us we are in an Elysium none the less sweet that it appeals to our more purely human, one might almost say domestic, sympathies. We may say of Chaucer's muse, as Overbury of his milkmaid, "her breath is her own, which scents all the year long of *June* like a new-made haycock.". . . It is good to retreat now and then beyond earshot of the introspective confidences of modern literature, and to lose ourselves in the gracious worldliness of Chaucer.' — *James Russell Lowell.*

'The genius of the poet shares the character of his position; he was made for an early poet, and the metaphors of dawn and spring doubly become him. A morning star, a lark's exultation, cannot usher in a glory better. The "cheerful morning face," "the breezy call of incense-breathing morn," you recognise in his countenance and voice — it is a voice full of promise and prophecy. He is the good omen of our poetry, the "good bird," according to the Romans, "the best good angel of the spring," the nightingale, according to his own creed, of good luck heard before the cuckoo.

> "Up rose the sunne, and uprose Emilie,"

and uprose her poet, the first of a line of kings, conscious of futurity in his smile. He is a king, and inherits the earth, and expands his great soul smilingly to embrace his great heritage. Nothing is too high for him to touch with a thought, nothing too low to dower with an affection. As a complete creature cognate of life and death, he cries upon God, — as a sympathetic creature he singles out a daisy from the universe ("si douce est la marguerite"), to lie down by half a summer's day and bless it for fellowship. His senses are open and delicate, like a young child's — his sensibilities capacious of supersensual relations, like an experienced thinker's. Child-like, too, his tears and smiles lie at the edge of his eyes, and he is one proof more among the many, that the deepest pathos and the quickest gaieties hide together in the same nature. He is too wakeful and curious to lose the stirring of a leaf, yet not too wide awake to see visions of green and white ladies between the branches; and a fair House of Fame and a noble Court of Love are built and holden in the winking of his eyelash. And because his imagination is neither too "high fantastical" to refuse proudly the gravitation of the earth, nor too "light of love" to lose it carelessly, he can create as well as dream, and work with clay as well as cloud; and when his men and women stand by the actual ones, your stop-watch shall reckon no difference in the beating of their hearts. He knew the secret of nature and art, — that truth is beauty, — and saying "I will make a Wife of Bath as well as Emilie, and you shall remember her as long," we do remember her as long. And he sent us a train of pilgrims, each with a distinct individuality apart from the pilgrimage, all the way from Southwark, and the Tabard Inn, to Canterbury and Becket's shrine: and their laughter comes never to an end, and their talk goes on with the stars, and all the railroads which may intersect the spoilt earth forever, cannot hush the "tramp, tramp" of their horses' feet.' — *Mrs. Browning's The Book of the Poets.*

'Of all the kings and queens, nobles and statesmen, warriors and churchmen of that stirring age, how few are to us anything but the merest shadow of a name; while those thirty pilgrims who met by chance at the Tabard, and journeyed together from Southwark to Canterbury, have become, to use the phrase of a great modern poet, "pilgrims of eternity!"' — *John O'Hagan, Esq., Dublin Afternoon Lectures on Literature and Art. Second Series.*

'What is the first broad general impression produced upon your mind by Chaucer? To this question, put suddenly to a reader of culture and sensibility recently introduced to the poet of the *Canterbury Tales,* the answer was — "An impression of lightsomeness." To the question which was immediately added, "and what is your second impression?"

the answer, — not less promptly given, and with the colloquial freedom which takes little effective liberties with language, — was, "his Englishness." It is not often that so much good criticism may be packed in so small a compass. Whether the Englishness (to retain the colloquialism) or the lightsomeness ought to rank first in a just analysis of the elements of Chaucer's writings might be disputed; but inevitably the lightsomeness is first to strike the mind, because it is of the very essence of his manner. His verse is full of buoyancy; its very art is easy, the wind is not freer, it is a south-west air with a rhythm in it, and a masterly skill in the pauses. Flippancy, or even happy smartness, is easy to manage, and implies none of the highest qualities in a writer of verse; but lightsomeness or buoyancy chiefly impresses the mind when the flights taken are long enough to give the idea of strength as well as that of elasticity.' — *Matthew Browne's Chaucer's England*, Vol. I. p. 41.

'To Chaucer belongs in a high measure what marks Shakespeare supremely — a certain indefinable grace and brightness of style, an incomparable archness and vivacity, an incessant elasticity and freshness, an indescribable ease, a never-faltering variety, an incapability of dulness. These men "toil not, neither do they spin," at least so far as one can see. . . . They wear their art "lightly like a flower." They never pant or stoop with efforts and strainings. . . . They never cease to scatter their jewels for fear of poverty; the treasury is always overflowing because all things bring them tribute.' — *John W. Hales's Essays and Notes on Shakespeare.*

8. 'The sun in April runs a half-course in the Ram and a half-course in the Bull. "The former of these was completed," says the poet; which is as much as to say, that *it was past the eleventh of April;* for, in Chaucer's time, the sun entered Aries on March 12, and left that sign on April 11. . . . The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it is called "the yonge sonne," an expression which Chaucer repeats under similar circumstances in the Squyeres Tale, F 385.' — *Skeat.*

14. *ferne halwes:* distant saints, *halwes* being used, by metonymy, for shrines.

17. *martir:* Thomas à Becket, Archbishop of Canterbury, who was assassinated at the altar, in the cathedral, Dec. 29, 1170, by four knights, servants of Henry II, for his defiance of the royal authority; canonized in 1173.

20. *the Tabard:* the inn in Southwark, with the sign of the tabard. See Glossary, *s.v.* 'At the Dissolution of the Monasteries "a

hostelry called the Tabard" was mentioned in the surrender of the Southwark property of the Abbot of Hyde; in the time of Speght (1602) the inn was managed by a Master J. Preston, who had then newly refitted it for the convenience of travellers, and Stow mentions it in his *Survey of London* (1598) as the most ancient of the many fair inns in Southwark. I do not think that the Chaucer Society will have quite fulfilled its mission if it dissolves without pronouncing definitely if we may take these, or any other references that can be found, as proving that the Tabard was really a noted inn in the poet's time. For whether or no there was a Tabard Inn before the *Canterbury Tales* were written, it is impossible to believe that the spirit of advertisement is so entirely a thing of to-day, that one would not have sprung up as soon as the Tales became famous. And the question is of more than antiquarian interest, for a real Tabard Inn must of necessity carry with it a real Harry Bailey, and in that case what would Mrs. Harry Bailey have said to Chaucer's insinuation that she incited her husband to beat his rascals and generally to break the King's peace? [See the passage referred to, in this book, *The murye wordes of the Hoost to the Monk*, Group B, vv. 3079–3113.] But even if Tabard Inn and its portly Host should be proved imaginary, it is impossible, to me, to doubt that Chaucer himself went a-pilgriming either in 1385 or 1386. The notes of places and times in the talk of his pilgrims are good evidence that he himself had travelled along the road. In February, 1385, he had been set free from the drudgery of his official work at the Customs by permission to appoint a deputy, and nothing seems more natural than that he should have used his new-found freedom to take a holiday jaunt, and that the talk and stories of his fellow-pilgrims gave him the idea of using a Canterbury Pilgrimage as a frame-work in which to set the various independent stories he had already written and the new ones which were seething in his brain.' — *Alfred W. Pollard, Introd. to his ed. of the C. T.*

A Knyght ther was : ther, in the introduction of the several characters in the Prologue, is not the inceptive expletive, *there*, but always refers to the Tabard Inn. Webster's Dictionary gives this line as an example of the expletive *there.*

43–78. 'The romantic figure, whose large white plume we descry in the dim distance, as it crosses the field of mediæval story, is much more than a soldier — he is a warrior; not only a man who fights, but a man who makes war. And he is still more than a warrior, for he is a warrior with a purpose; a man who makes war for an idea. Nor is this all, he is more even than a warrior with a conscience; for he has knelt at the altar and sworn to a faith, so that he carries a consecrated sword.

Once again, as our eye falls upon the scarf which he wears upon his arm, we note that this warrior, besides his will, his purpose, and his faith, has a sentiment, if not a passion too, and pricks over the plain before us, a soldier, a warrior, a believer, and a lover. The energy which comes with a purpose has given him dignity; the Church has taught him gentleness, and added her chrism; but woman has taken his troth and given him her badge, and immediately he is beautiful. . . . The Knight painted by Chaucer is a thoroughly characteristic figure. He had ridden far, a chivalric adventurer, defending truth and the ladies, and fighting in his lord's wars — no man farther — both in Christendom and in the Holy Land. He had often been served first at the board [rather, been placed at the head of the state table, on the dais], because of his nobleness, and his ransom, when he fell into captivity, was high. He was wise (or humble and discreet), and, though brave as a lion, as gentle as a woman. Nor did he make any display in his person or dress. He rode a good horse, but was himself not "gay" to look at. His cassock of fustian was marked by his hauberk, but he had not changed his clothes on returning late from his travels: such was his devotion that he had gone straight on pilgrimage.' — *Matthew Browne's Chaucer's England,* Vol. I. pp. 110–112.

51. *Alisàundre:* Alexandria, in Egypt, won in 1365, by Pierre de Lusignan, King of Cyprus.

53. *Pruce:* Prussia.

54. *Lettow:* Lithuania. *Ruce,* Russia.

56. *Gernade:* Granada.

57. *Algezir:* Algeciras, in Spain, taken from the Moors in 1344. *Belmarye,* Benamarin, or Benmarin, a Moorish kingdom in Africa.

58. *Lyeys:* Layas, now Ayas, in Armenia, taken from the Turks by Pierre de Lusignan, ab. 1367. *Satalye:* Attalia, now Adalia, on the south coast of Asia Minor, taken from the Turks by Pierre de Lusignan, ab. 1352.

59. *the Grete See:* the Mediterranean.

60. *aryve:* Mss. E., Hn., armee; Cm. aryue; Cp., Ln. arme; Pt. armeye; Hl. ariue. Pollard follows the E. reading, *armee,* which he explains, 'an expedition, especially one by sea,' on what ground does not appear. Of *armee,* Skeat remarks that it 'gives no good sense, and probably arose from misreading the spelling *ariue* as *arme.*'

62. *Tramyssene:* Tremezen, a Moorish kingdom in Africa.

65. *Palatye:* Palathia, 'one of the lordships held by Christian knights after the Turkish conquest.' — *Tyrwhitt.*

70, 71. *He nevere yet:* 'In days when double negatives added force to the expression, Chaucer found it necessary to crowd four of them into two lines to indicate in the strongest possible way the charm of manner which was the chief characteristic of the knightly character, the chivalric courtesy which, while guarding the man's own dignity, respected fully the rights and feelings of the lowest with whom he was brought into personal contact.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 480.

79–100. 'Accompanying the Knight, and standing next to him in order of courtesy, stood the Squire, his son. (By the laws of heraldry the eldest sons of knights, and their eldest sons in perpetual succession, are esquires.) He has been a good while "in chivachie;" that is, out of his apprenticeship as a knightly man, expecting sometime to be himself invested. Being strong and brave, he will soon win his spurs; but at present his prize is "his lady's grace." He is courteous, and, according to the chivalric code, full of ready serviceableness. That he carves the meat for his father is a matter of course; it was the duty of an esquire. He curls his hair egregiously. He is exquisitely got up, — "as fresh as the month of May" to look at; and has so many flowers about him, that he is positively embroidered with white and red roses, — the flowers of love and knighthood. He is strictly in the fashion of the day, with the short tunic that the clergy so hotly denounced as indelicate. He can joust, of course, and dance well, — which latter the Clerk cannot do, — and he has the Clerk's accomplishment besides; for he can write and draw an illuminated letter. He is so eager a votarist of the faith of chivalry, too, that he scarcely sleeps at all; he was up all night (as the nightingale was *supposed* to be) composing or singing love-songs. This young Squire appears to have a lady of his own, whose favour he hopes to win; but "so hot he loved" need not, by itself, imply that; for a young man might, by the laws of chivalry, love vaguely: not only a lady whom he had never seen, which was a common thing; but he might simply love . . . the universal essence of female beauty and goodness, if he could, as the metaphysicians say, posit it, so as to bring it within the range of an emotion.' — *Matthew Browne's Chaucer's England*, Vol. I. pp. 113, 114.

83. *Of his stature he was of evene lengthe:* as to his stature he was of medium height.

86. *Flaundres:* Flanders. *Artoys*, Artois. *Picardye*, Picardy.

101. I understand, with Tyrwhitt, that 'the pronoun *he* relates to the *Knight*.' Skeat makes it relate to the *Squire*.

103. *in cote and hood of grene:* Idleness, in The Romaunt of the Rose, 'hadde on a cote of grene of cloth of Gauret,' v. 573.

107. The sense is — 'His arrows did not present a draggled appear-

ance owing to the feathers being crushed'; i.e. the feathers stood out erect and regularly, as necessary to secure for them a good flight. — *Skeat.*

115. *Cristophere:* St. Christopher; the figure of St. Christopher was looked upon with particular reverence among the middle and lower classes, and was supposed to possess the power of shielding the person who looked on it, from hidden dangers. — *Thomas Wright's ed. of Hl. text of C. T.*

120. *Seint Loy:* St. Eligius, commonly known as the patron of 'goldsmiths, blacksmiths, and all workers in metals, also of farriers and horses' (Mrs. Jameson's *Sacred and Legendary Art*). 'It is natural enough then, that the carter in "The Friar's Tale" should invoke God and St. Loy when his horse is struggling to pull his cart out of the slough. But what is his saintship to the Prioress, or she to his saintship ? . . .

'I believe the reference is to the fact that on a certain famous occasion, St. Eloy refused to take an oath — firmly declined to swear. And thus we arrive at what . . . appears to be the real sense of the words, viz., the Prioress never swore at all.' — *From Prof. Hales's letter to the Athenæum, for Jan.* 10, 1891, p. 54.

123. *Entuned in hir nose:* intoned in her nose. Nasality has long been associated with sanctity.

'The old black-letter editions read *voice* (wrongly).' — *Skeat.* 'Some of the commentators object to the singing through the *nose*, and want to make *voice* of it; but it is a touch we can by no means part with.' — *Matthew Browne's Chaucer's England.*

124. *And Frenssh she spak:* There is certainly no reflection meant to be cast upon the French of the school of Stratford-at-Bow. It is even possible that that French was considered superior to the French of Paris.

'The poet represents her as having been educated at the school of Stratford-at-Bow near London; which Mr. Warton supposes to have been a fashionable seminary for nuns. This is very probable. Stratford-at-Bow, a Benedictine nunnery, was famous even then for its antiquity.' — *Todd's Illustrations of Chaucer*, p. 233.

130. *And wel kepe:* and well take care that no drop fell upon her breast. There should not be a comma after *kepe;* but all editions have it.

142. *But for to speken of:* But in respect to.

149. *Or if men smoot it:* Or if anyone struck it smartly with a stick; *men* is a weakened form of the indefinite A.S. *man*, one (Ger. *man*, Fr. *on*).

152. *tretys:* shapely; of Dame Fraunchyse, in The Romaunt of the Rose, it is said, vv. 1215, 1216,

> 'Hir nose was wrought at poynt devys,
> For it was gentil and tretys.'

156. *For, hardily, she was nat undergrowe:* For, to speak boldly, she was not undergrown; *hardily* is used absolutely here, that is, it is interposed without qualifying any word in the sentence.

157. *as I was war:* Chaucer intimates that he had an eye for the make of a lady's dress.

165. *A monk ther was:* 'a more luxurious fellow could scarcely have been drawn; . . . a pampered ecclesiastic, in whom the tyrant is only laid to sleep under heavy folds of sensual content.' — *Matthew Browne. for the maistrie:* 'is equivalent to the French phrase *pour la maistrie*, which in old medical books is "applied to such medicines as we usually call sovereign, excellent above all others"; Tyrwhitt. We may explain it by "as regards superiority," or "to show his excellence."' — *Skeat. a fair for the maistrie* may mean one well qualified for ecclesiastical preferment.

166. *outridere:* 'formerly the name of an officer of a monastery or abbey, whose duty was to look after the manors belonging to it; or, as Chaucer himself explains it, in B 1255 —

> "an officere out for to ryde
> To seen hir graunges and hir bernes wyde."' — *Skeat.*

173. *seint Maure:* the rule of St. Maur and that of St. Benet or Benedict were the oldest forms of monastic discipline in the Catholic church. St. Maur, who was a disciple of Benedict, established the Benedictine order in France; died ab. 542.

179. *recchelees:* this is the reading of all the Mss. of the 'Six-text print,' other spellings being *rekeles* and *recheles.* The Ms. Hl. has *cloysterles.* Skeat's note is: '*recchelees* (in Ms. E.) means careless, regardless of rule; but "a careless monk" is not necessarily "a monk out of his cloister." But the reading *cloisterless* (in Ms. Hl.) solves the difficulty; being *a coined word,* Chaucer goes on to explain it in l. 181.' But though a coined word, it certainly never could have needed explanation. The last word is yet to be said of this passage.

180, 181. *Sicut piscis sine aqua caret vita, ita sine monasterio, monachus*, attributed, says Tyrwhitt, to a pope Eugenius.

183. *And I seyde:* Skeat remarks: 'This is a very realistic touch; as if Chaucer had been talking to the monk, obtaining his opinions, and professing to agree with them.' But is not *seyde* a pt. subj. (A.S. *sǣde*), meaning 'should say'? *I* is emphatic.

184. *What sholde he studie:* Why should he study, etc.; humorous irony.

186. *swynken:* construe with *what sholde.*

187. *As Austyn bit:* Skeat quotes from Wyclif's Works, ed. Matthew, p. 51: 'Seynt Austyn techith munkis to labore with here hondis, and so doth seint Benet and seynt Bernard.'

188. Let Augustine have his drudgery reserved to himself.

189. A very humorous 'therefore.' There was no good reason why he should make himself mad by ever poring upon a book in cloister, or drudging with his hands; *therefore* he rode with whip and spur, after the hares.

197. *A love knotte:* 'an intricate knot, typical of an indissoluble union.'

199. *And eek his face:* and his face also shone as if it had been anointed.

200. *in good poynt:* Fr. *embonpoint*, O. Fr. *en bon point*, in good condition, corpulent.

202. *That stemed:* that shone as a fire of a cauldron.

203. 'This is part of the description of a smart abbot, by an anonymous writer of the XIII century: Ocreas habebat in cruribus, quasi innatæ essent, sine plica porrectas.' — *Tyrwhitt.*

210. *the ordres foure:* Dominicans, Franciscans, Carmelites, and Augustinians.

212. *He hadde maad:* not out of generosity, it must be supposed, but to rid himself of them.

219. *moore:* he had power of hearing confessions greater than a curate.

224. *wiste to have:* knew he should have.

230. *He may nat wepe:* He cannot weep although it pain him sorely.

251. *vertuous:* '(probably) energetic, efficient; cf. *vertu* in l. 4.' — *Skeat.* Professor Lounsbury, in his comments on the punctuation of Chaucer's text, cites vv. 249 to 255, with the usual period after *vertuous*, and remarks: 'It is in the third line that the misleading character of the punctuation manifests itself. Virtue, in its ordinary modern sense, is not the quality for which Chaucer represents the friar as preeminently distinguished. In fact, it is the one for which he is not distinguished. "Virtuous," in this passage, is the tribute paid to his efficiency in collecting contributions. It describes the skill he displayed in begging, and the success that attended his efforts. The poet goes on to celebrate the ability exhibited by the friar in this direction. . . . But the closing of the third line of the extract with a period conveys the impression to one not carefully heeding the context, that the person characterized was virtuous as the word is now generally understood. The punctuation is, therefore, calculated to lead to misappre-

hension. The early editors, following their usual custom, had no point whatever at the end of this line. A comma appeared in that of 1602. This continued to be employed in all subsequent editions until that of Morell, in 1737. For it he substituted a semicolon. It was Tyrwhitt who first introduced the full stop, and this practice has been followed in all editions since his time. No one can read the passage carefully without coming to the conclusion that Morell's pointing is the most proper one, if not the only proper one.' — *Studies in Chaucer*, Vol. I. p. 344.

254. *In principio:* the opening words of John's Gospel: In principio erat Verbum, etc. Skeat gives a quotation from Tyndal, 'Such is the limiter's saying of *In principio erat verbum*, from house to house.' The first chapter of John to the fourteenth verse, inclusive, is given at the end of the mass.

256. *His purchas:* Fals-Semblant, in The Romaunt of the Rose, v. 6838, says,

'To winne is alwey myn entent;
My purchas is better than my rent.'

257. *And rage he koude:* The sense is — 'and he could romp about, exactly as if he were a puppy-dog.' — *Skeat.*

259. *For there:* for at that time, or occasion.

268. *doon:* Carpenter, in his *English of the Fourteenth Century*, says, 'This use of *do* is common, but improper.' But *doon* is not an auxiliary here, as he takes it to be, but a pro-verb, and stands for *twinkle*. There is no ellipsis.

271. *and hye on horse:* he sat erect upon his horse.

272. *Flaundryssh:* Flemish.

276. *were kept for any thing:* should be taken care of, guarded (against pirates), for (against, in opposition to) any and every thing, at any cost. The phrase is still common, in the negative expression, I wouldn't do it for any thing, i.e. against, or in return for, any thing.

277. *Middelburgh:* 'still a well-known port of the island of Walcheren, in the Netherlands, almost immediately opposite Harwich, beside which are the estuaries of the rivers Stoure and Orwell. This spot was formerly known as the port of Orwell or Orewell; in effect it was the port of the wealthy and thriving town of Ipswich, situated but a short distance up the last-named river. . . . Near its mouth, a most important naval engagement took place between King Alfred and the Danes in 880.' — *Saunders.*

285–308. 'I cannot easily bring myself to believe that he [Chaucer] is not giving some touches of his own character in that of the Clerk of

Oxford. . . . That, himself as plump as Horace, he should have described the Clerk as being lean, will be no objection to those who remember how carefully Chaucer effaces his own personality in his great poem.' — *James Russell Lowell.*

288. *I undertake:* I venture to say.

292. Nor was he so worldly as to hold office of any kind.

297. *al be that:* albeit that, although; but although he was a philosopher (the word being used with a subaudition of alchemist), yet had he but little gold in coffer. A fling at the pretensions of alchemy. Leigh Hunt quotes Plutarch: *povera e nuda vai, Filosofia*, poor and naked goest thou, Philosophy.

301. *gan preye:* prayed; and earnestly prayed for the souls of those who gave him the wherewith to go to school.

320. *His purchasyng:* his conveyancing; 'the learned Sergeant was clever enough to untie any entail, and pass the property as estate in fee simple.' W. H. H. Kelke, in N. and Q. 5 S. vi. 487, quoted by Skeat.

321. *Nowher so bisy:* 'One is never tired of repeating this exquisite couplet. So Lawyer Dowling, in *Tom Jones*, wishes he could cut himself into I forget how many pieces, in order that he might see to all the affairs which he had to settle.' — *Leigh Hunt.* 'Among the exquisite touches of satirical description with which the C. T. abound, there is none happier than that which paints one of the little affectations of the eminent lawyer.' — *Saunders.*

323. *In termes hadde he:* Skeat explains: 'he had in terms, knew how to express in proper terms, was well acquainted with.' May not the meaning rather be, In court terms (at the sessions of the court) he had at his command all cases and decisions that had occurred from the time of William the Conqueror.

324. *Kyng William:* William the Conqueror.

325. *make a thing:* compose, draw up, a document.

340. '*Seint Julian* was eminent for providing his votaries with good lodgings and accommodations of all sorts. In the title of his Legende, he is called "St. Julian, the gode herberjour" (harbourer).'— *Tyrwhitt.*

341. *after oon:* according to one and the same high standard of excellence.

347. *After the sondry sesons:* according to the several seasons of the year.

361. *Haberdasshere:* 'Haberdashers were of two kinds: haberdashers of small wares — sellers of needles, tapes, buttons, etc.; and haberdashers of hats.' — *Skeat.*

388. *A Shipman:* 'Chaucer had ample opportunity for studying the

manners and customs of the sailors of his day: he made several voyages to France and elsewhere, and doubtless took mental notes of all he saw; and in fulfilling the duties of his office as Comptroller of the Customs of the Port of London, he had the best possible chances of seeing Jack ashore. Beside the finished portrait given us in the Prologue, there are other passages in his various tales which seem to indicate that the poet somewhat affected nautical matters: in fact, it would appear as though he had seen a good deal of ships and sailors, and as if mariners were a class of men for whom he had a great liking.' — *P. Q. Karkeek's Chaucer's Shipman* (*Essays on Chaucer*, XV., *published by the C. Soc.*).

389. *Dertemouthe:* Dartmouth, one of the chief maritime places of England, in Chaucer's time. 'It was, no doubt, looked on through the country as peculiarly the seaman's home.' — *Saunders.*

390. *as he kouthe:* that is to say, as well as he knew how, being a sailor. 'Chaucer was not the first, nor has he been the last, to make fun of a sailor's horsemanship; that has long been a well-worn joke. The Italians of the middle ages were wont to tell comical stories about Venetians on horseback, and this probably as much on account of the nautical lives of the inhabitants, as because of the uselessness of horses in their city. . . . The word "rouncy," from the Mediæval Latin *Runcinus*, implies a heavy, powerful animal, either a pack-horse, or such as is used for rough agricultural purposes; in neither case was it suited for the saddle nor intended for such work. . . . It is easy then to picture, first, the trouble he would have to keep up with the steeds of the Knight and the Squire, or the palfreys of the Ladies and the Monks; and next the utterly uncomfortable pace and seat of the animal; in addition to the rider's unskilfulness: — in fact, but for the name of the thing, walking would have been far preferable.' — *P. Q. Karkeek's Chaucer's Shipman.*

397. *Burdeuxward:* Bordeaux-ward.

399. *the hyer hond:* the upper hand.

400. *By water:* 'He sent them home to wherever they came from *by water*,' i.e. he made them "walk the plank," as it used to be called; or, in plain English, threw them overboard, to sink or swim.' — *Skeat.*

404. *Hulle:* Hull; *Cartage:* Carthage.

406. *With many a tempest:* a fine touch, ennobling the rough shipman.

408. *Gootlond:* Gottland, an island in the Baltic Sea; *Fynystere:* Cape Finisterre, the most western headland of Spain.

409. *Britaigne:* Brittany.

410. *Maudelayne:* 'We find actual mention of a vessel called the

Maudelayne belonging to the port of Dartmouth, in the years 1379 and 1386; see Essays on Chaucer (C. Soc.), p. 484. See also N. and Q. 6 S. xii. 47.' — *Skeat.*

413. *To speke of:* in respect to.

429. *Esculapius:* Æsculapius, god of medicine.

430. *Deÿscorides:* Dioscorides Pedanius, a Greek botanist, born at Anazarba, in Cilicia, lived between 50 and 200 A.D. *Rufus:* a Greek physician of Ephesus, of the age of Trajan; he wrote on anatomy.

431. *Ypocras:* Hippocrates, the celebrated Greek physician, born in Cos, 460 B.C. *Haly* (or Hali): an Arabian astronomer, a commentator on Galen, 11th century. *Galyen:* Galen (Claudius Galienus), the celebrated Greek physician, born at Pergamus, 130 A.D.

432. *Serapion:* John Serapion, an Arabian physician, 11th century; *Razis:* a Spanish Arab physician of the 10th century. *Avycen:* Avicenna (Latin form of Ibn-Sînâ), the most eminent of Arab physicians, 980–1037 A.D.

433. *Averrois* (or Averrhoes): an Arabian philosopher and physician, 1126–1198 A.D.; translated, and wrote a commentary on, Aristotle. *Damascien:* Johannes Damascenus, an Arabian physician and theologian of the 9th century. *Constantyn:* Constantinus Afer, a native of Carthage, a monk of Monte Cassino, and one of the founders of the school of Salerno (11th century).

434. *Bernard:* Bernardus Gordonius, professor of medicine at Montpellier, 14th century. *Gatesden:* John Gatesden, a distinguished physician of Oxford, in the first half of the 14th century; author of a medical treatise called *Rosa Anglica.* *Gilbertyn:* Gilbertus Anglicus, an English physician of the 13th century, author of *Practica et Compendium Medicinæ.*

441. *esy of dispence:* moderate in his expenditures.

444. *Therfore:* another humorous *therefore.* See v. 189.

445. *A good wif: good* is here a noun, *good wif* meaning a woman of property, a compound in imitation of *goodman.*

446. *and that was scathe:* and that was a pity; there is implied in *scathe* that she lost by her deafness a great deal of gossip and scandal.

448. Ypres, in West Flanders, and Gaunt (Ghent), in East Flanders, were noted for their cloth-making.

461. *Withouten:* outside of, besides, unless the word have its usual sense, and be used ironically.

462. *as nowthe:* just now. See Glossary for other examples of this use of *as.*

465. *Boloinge:* Boulogne, where was an image of the Virgin, much visited by pilgrims.

466. *In Galice at Seint Jame:* i.e. at the shrine of St. James of Compostella in Galicia in Spain. *Coloigne:* at the shrine of the Three Kings of the East at Cologne.

468. *Gat-tothed was she:* 'gate-toothed, *i.e.* with teeth wide apart; according to a piece of folklore quoted by Prof. Skeat, "a sign she should be lucky and travel." But in the *Wife's* Prologue she says (D 603):

> "Gat-tothed I was, and that bicam me weel;
> I hadde the prente of sëynt Venus seel,"

which points rather to the derivation "Goat-toothed," *i.e.* lascivious.' —*A. W. Pollard.*

There seems to be no question as to the meaning of *gat-tothed* in the Wife's Prologue; and it is not likely the poet would have used it in an entirely different sense in the General Prologue.

472. *A foot mantel:* 'according to the illustration in the Ellesmere Ms. this took the form of leggings stretching from the hips down over the boots. The spurs were fastened over it.'—*A. W. Pollard.*

473. *a paire of spores sharpe:* In the illustration in the Ellesmere Ms. she rides astride.

476. *the olde daunce:* the old game or custom. 'For she knew al the olde daunce,' *The Romaunt of the Rose,* v. 4300.

477–528. *A good man:* 'It is this [intellectual clearness], and not religious sympathy, that led him to draw his famous portrait of the Parson of the town in the Prologue to the Canterbury Tales. That the picture stood for the great Reformer [Wycliffe] there was never the slightest ground for asserting, though perhaps nothing in connection with it has been more frequently asserted. That the poet, no matter what his belief, should have the fullest intellectual perception of the moral beauty and grandeur of such a character can easily be assumed. It is one of a kind to which even the rankest infidelity has always paid either willing or grudging homage. That Chaucer also may have had with it a spiritual sympathy is, of course, not impossible. It was doubtless intentional on his part that the man whose character he drew should belong to the secular clergy as opposed to the regular, and that his life of self-denial should be put in marked contrast with theirs of self-indulgence. But this is something quite distinct from selecting as the one who sat for the portrait his great contemporary. Men of holy life, of fervent faith, of lofty ideals have not been so rare, it is to be hoped, in any period since the founding of the Christian church, that the picture of a typical representative of the class must be assumed to be that of one particular man. . . . There is, indeed, nothing which would lead us to believe that the portrait of the village Parson represents any one but him whom it purports to represent. The man whom Chaucer had in mind was one of the class of humbler curates who are content to lead lives of obscurity and find their chief happiness in doing good.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 482.

485. *Swich:* such, referring to the characterization of him in the two preceding lines.

511. *withholde:* kept away from his parochial duties, taking his ease with some brotherhood.

519. *To drawen folk to hevene:* so Goldsmith's village preacher

> 'Allured to brighter worlds, and led the way.'

In Dryden's expanded and rhetorical transcript, vv. 519, 520 undergo the following metamorphosis:

> . . . 'letting down the golden chain on high,
> He drew his audience upward to the sky;'

the following being gratuitously thrown in for good measure:

> 'And oft with holy hymns he charmed their ears,
> (A music more melodious than the spheres).
> For David left him, when he went to rest,
> His lyre; and after him, he sung the best.'

'Who can help smiling,' says John Saunders, 'at the picture of the poor Parson letting down the golden chain; or at the very mysterious character of that lyre, which David, it seems, bequeathed to him, when he went to rest, and on which the Parson performed such musical wonders?'

Wide, indeed, is the gulf between mere rhetoric and the unaffected expression of true genius!

526. *him:* for himself; *a spiced conscience:* a conscience scrupulous and exact about non-essentials, while easy 'about the weightier matters of the law'; such a conscience as the Scribes and Pharisees are represented to have had (Matt. xxiii. 23).

527. *Apostles:* gen. pl., but Christ's doctrine and that of his Apostles, he taught, first following it himself.

529. *was his brother:* the subject relative omitted.

541. *he rood upon a mere:* it was not considered dignified to ride upon a mare.

545–566. 'The Miller is a figure which would scarcely turn up at all in the picture, if a modern Chaucer were to paint English life in the nineteenth century. . . . But, in the old-fashioned song and ballad verse of England and Germany — still more in Germany than in England — the miller is perpetually coming upon the scene, his prominence evidently belonging to a time when the relations of the man who grew the corn, the man who ground it, and the people who ate the bread, were much more direct than they are now; and, in fact, in Chaucer's time, the miller was the immediate servant of the lord of the manor, to whom belonged the exclusive right of grinding the corn grown upon his estate. One almost always likes to read of him, too, because he can scarcely be mentioned himself without recalling the picture of the mill itself: ever, to my thinking, one of the prettiest and most fascinating objects in a landscape.' — *Matthew Browne's Chaucer's England*, Vol. I. pp. 92, 93.

See the description of the Miller and his wife, in this volume, A 3921–3956, and the pretty picture of 'a mill upon the river's brim,' in '*The man born to be King*,' in '*The Earthly Paradise*,' by William Morris.

547. That was well found to be the case, for everywhere where (wherever) he came, etc.

548. *the ram:* the usual prize at wrestling-matches. Of Sir Thopas it is said, B 1930, 1931:

> 'Of wrastling was ther noon his peer,
> Ther any ram shal stonde.'

563. *And yet he hadde a thombe of gold:* If the allusion be, as is most probable, to the old proverb, *Every honest Miller has a thumb of gold*, this passage may mean, that our Miller, notwithstanding his thefts, was *an honest miller*, i.e. as honest as his brethren. — *Tyrwhitt.*

572. *he was ay biforn and in good staat:* he was always ahead (of others in the market) and in good state (of pocket).

586. *sette hir aller cappe:* metaphorically set the cap of them all awry, made fools of them all.

594. 'There was no auditor could gain the victory in case of disputed accounts; no auditor could find an error in his accounts.'

602. *brynge hym in arrerage:* 'show him to be a defaulter.'

612. *of his owene good:* 'his,' no doubt, stands for the reeve's lord, not the reeve; the meaning being that the reeve could well please his lord in a crafty way, by giving him of his (the lord's) own property which he (the reeve) had appropriated.

616. *Scot:* 'to this day there is scarcely a farm in Norfolk or Suffolk in which one of the horses is not called Scot.' — *Bell's Chaucer.*

617. *upon he hade:* he had on, wore.

620. *Baldeswelle:* Bawdeswell, in Norfolk.

623. *Somonour:* apparitor, or summoner to ecclesiastical courts.

647. *a gentil harlot and a kynde:* an easy-going scapegrace.

652. *a fynch eek koude he pulle:* a finch eke could he pluck; equivalent to the phrase, pluck a pigeon, i.e. swindle a greenhorn.

663. *In daunger:* within his authority, jurisdiction, or control. Portia says to Antonio, in the Merchant of Venice, IV. i. 180, 'You stand within his danger, do you not?' i.e. his legal power; *at his owene gise:* 'after his own fashion.'

664. *The yonge girles:* young people of either sex.

665. *and was al hir reed:* and was altogether their counsel, or adviser.

670. *Of Rouncivale:* The reference is clearly to the hospital of the Blessed Mary of Rouncyvalle, in the parish of St. Martin in the Fields, at Charing (London), mentioned in Dugdale's *Monasticon*, ii. 443. . . . It was a 'cell' to the Priory of Roncevaux in Navarre. — *Skeat's note, based on Todd's.*

672. *Com hider:* 'This, I suppose, was the beginning or the burthen of some known song.' — *Tyrwhitt.*

692. *fro Berwyk unto Ware:* equivalent to saying, from the northern to the southern extremity of England; Berwyk is Berwick-on-Tweed.

702. *upon lond:* in a remote country district.

703. *Upon a day:* in one day. 'The Pardoner-nuisance is well dealt with in Jusserand's *English Wayfaring Life*, pp. 312–325 and Appendix.' — *Pollard.*

'This is merely the sketch of the Pardoner given in the Prologue. . . . When we come to the Prologue he himself delivers to the story he tells, we have a much more drawn-out likeness. . . . If it be as true as [that of] the Wife of Bath — as it assuredly is — who can wonder that Wickliffe arose in England, and that the echo of his footsteps did not die out till Luther arose in Germany?' — *Matthew Browne's Chaucer's England*, Vol. II. p. 195.

721. *How that:* 'How we conducted ourselves that same night.'

726. *That ye narette:* 'That ye ascribe it not to my ill breeding.'

729. *proprely:* in keeping with each speaker. Lat. *proprie.*

731. *shal telle:* has to tell; *after a man:* according to the character of any particular man.

741. *Eek Plato seith:* the quotation is from Boethius, *De Consolatione Philosophiæ*, bk. iii. prose 12, which Chaucer translates: 'Thou has lerned by the sentence of Plato, that nedes the wordes moten be cosines to the thinges of which they speken.'

750. *and wel to drynke us leste:* and it pleased us well to drink.

753. *with eyen stepe:* with bright eyes.

754. *Chepe:* Cheapside, in London.

760. *maad our rekenynges:* settled our accounts.

772. *Ye shapen yow to talen:* ye prepare yourselves to tell stories and to be amused.

777. *And if you liketh alle:* and if it pleaseth you all.

785. *Us thoughte:* it seemed to us not worth while to make it a matter of deliberation.

791. *to shorte with your weye:* whereby to shorten your way.

798. *Tales of best sentence:* tales of best matter and greatest amusement.

799. *at oure aller cost:* at cost of us all. A.S. *úre ealra.*

815. *at a certeyn pris:* at a fixed price; there seems to be implied in this that their *rekenynges* (v. 760) were bigger than they had expected.

817. *In heigh and lough:* in every respect.

823. *was oure aller cok:* was cock of us all, aroused us all;

> 'The cock, that is the trumpet to the morn.' — *Hamlet,* I. i. 150.

The metaphor is continued in the next line: 'And gathered us together all in a flock.'

826. *the wateryng of Seint Thomas:* 'a place for watering horses, at a brook beside the second mile-stone on the road to St. Thomas's shrine, i.e. to Canterbury.'

827. *bigan his hors areste:* stopped his horse; *bigan* (more frequently *gan*) is used as a past tense auxiliary.

829. *woot* is a preteritive pr. s., but it is here used with *Ye;* the pl. is *witen* or *wite; and I it yow recorde:* and I remind you of it.

830. *If even-song:* i.e. if you adhere this morning to your agreement of last evening. It may have been a proverbial expression.

847. *And telle he moste:* and tell he had to.

854. *What:* used as an exclamation; *why* is similarly used, but is less strong; *a Goddes name:* in God's name; *a* is a relic of A.S. *on.*

1034. *Till it fil ones:* till it happened on a time.

1048. *for to devyse:* to describe her.

1051. *at the sonne up-riste:* at the sun's uprising.

1090. *So stood the hevene:* such was our horoscope.

1101. *wher:* whether she be woman or goddess.

1113. *Wher as:* Where that.

1122. *I nam but deed:* I am not but, am only, no better than, dead. I nam but = *Fr.* Je ne suis que.

1257. *wolde out:* would fain out of his prison (go), the verb being implied in the adv. *out.*

1274. *I nam but deed:* I am only, no better than, dead. See A 1122.

1491. *The bisy larke:* 'We hardly like to say it — but our readers can judge for themselves as to the truth of the statement — that if there be one passage more than ordinarily beautiful among the countless beautiful passages of Chaucer, then is Dryden sure to be more than ordinarily careful to show his want of appreciation of it by his destructive alterations. Thus is it with the exquisite lines by Chaucer —

The bisy larke, messager of day, etc.

. . . Here at least the *translator* needed not to alter a letter even for his own purpose. Yet we have from Dryden —

The morning lark, the messenger of day,
Saluted in her song the morning gray;
And soon the sun arose with beams so bright,
That all the horizon laugh'd to see the joyous sight;
He, with his tepid rays, the rose renews,
And licks the dropping leaves, and dries the dews.

Here is addition, it must be owned. We have not only gained the "morning lark," but the "morning gray," etc., and what have we lost? Oh, merely the expression so delightful to old-fashioned poetical ears, the "morrow gray" and the image of the "busy lark," now darting hither and thither, now with its wings beating upon the air, ascending into the blue depth above till she seems but a dark speck, and at last disappears, and you think she is quite gone; but no, the sunshine flashes upon her breast, and you are again following with renewed interest the movements of the "busy lark."' — *Saunders.*

The line Dryden substitutes for

'And firy Phebus riseth up so brighte,'

is dull and prosy:

'And soon the sun arose with beams so bright';

and for the grand line,

'That al the Orient laugheth of the lighte,'

he substitutes the tripping alexandrine, so flippant and so remote from the *tone* of the original:

'That all the horizon laughed to see the joyous sight.'

For the last two lines of Chaucer, the substitution is still more lamentable:

'He with his tepid rays the rose renews,
And licks the dropping leaves, and dries the dews.'

The *tone* of the original is all gone; and the sun's licking the dropping leaves is, to say the least, a vulgar image. 'Glorious John' was a vainglorious vulgarizer of great poetry; *exemplorum gratiâ*, Shakespeare's Tempest and Antony and Cleopatra, and Milton's Paradise Lost.

1494. *of the lighte:* because of, in consequence of, the light.

1503. *hym to pleye:* to amuse himself.

1504. *were it a myle or tweye:* it might be a mile or two.

1512. *I hope that I som grene gete may:* I hope that *I* some green may get, i.e. may have some success in love.

1626. *his thankes:* of his free will, willingly.

Carpenter quotes a curious example from Gower's Conf. Am. ii. 211:

'For haveles
His thankes is no man alive,'

i.e. no man alive is willingly poor.

1638. *Trace:* Thrace.

1658. *gonne they to smyte:* they smote.

1921. *sacred teeris:* devoted tears; i.e. tears devoted to some one loved and lost. The Cambridge Ms. reads *secret*, which Pollard calls 'an attractive reading.'

1935. *make of mencioun:* make mention of.

1936. *the mount of Citheroun:* Cithæron; 'Chaucer seems to confuse the island of *Cythera*, the home of Venus, with *Mt. Cithæron*, on the borders of Attica, sacred to Bacchus and the Muses.' — *Pollard.*

1941. *Narcisus:* Narcissus.

1942. *Salamon:* Solomon.

1943. *Ercules:* Hercules.

1944. *Medea:* the sorceress, wife of Jason; *Circes:* Circe, the sorceress.

1945. *Turnus:* king of the Rutuli, the rival of Æneas, by whom he was slain. (Virgil's Æneid, vii.–xii.)

1946. *Cresus:* Crœsus, king of Lydia, proverbial for his riches.

1972. *Trace:* Thrace.

1979. *rumbel:* the Hl. Ms. reads *swymbul.* 'The *swymbul*, or sighing, heard through the general *swough*, or commotion, is finely imagined.' — *Bell's Chaucer.*

1985. *veze:* rush of wind. 'The "impetus amens" of Statius refers rather to headlong hardihood than to physical forces.' — *Pollard.*

1999. *The smylere:* 'The treacherous smile, a mask for secret hate.' — *Cowper.*

'When Chaucer condenses, it is because his conception is vivid. He does not need to personify Revenge, for personification is but the subterfuge of unimaginative and professional poets; but he embodies the very passion itself in a verse that makes us glance over our shoulders as if we heard a stealthy tread behind us: —

> "The smylere, with the knyfe under the cloke."

And yet how unlike is the operation of the imaginative faculty in him and Shakespeare! When the latter describes, his epithets imply always an impression on the moral sense (so to speak) of the person who hears or sees. The sun "flatters the mountain-tops with sovereign eye"; the bending "weeds lacquey the dull stream"; the shadow of the falcon "coucheth the fowl below"; the smoke is "helpless"; when Tarquin enters the chamber of Lucrece "the threshhold grates the door to have him heard." His outward sense is merely a window through which the metaphysical eye looks forth, and his mind passes over at once from the simple sensation to the complex *meaning* of it — feels *with* the object instead of merely feeling it. His imagination is forever dramatizing. Chaucer gives only the direct impression made on the eye or ear.' — *James Russell Lowell.*

2008. stretched out at full length, with gaping mouth.

2017. *shippes hoppesteres:* dancing ships. 'Chaucer is translating *Teseide*, vii. 37, "Vedevi ancor le navi bellatrici," and probably read the last word "ballatrici" in error. "Neither Boccaccio, nor yet his prototype Statius, speaks of any ships as burnt but merely as trophies" (Six-text note).' — *Pollard.*

2018. *with:* by. See Glossary for other examples.

2021. Naught was forgotten (omitted to be represented) respecting the malign influence of Mars (the planet). 'Tyrwhitt thinks that Chaucer might intend to be satirical in these lines; but the introduction of such apparently undignified incidents arose from the confusion already mentioned of the god of war with the planet to which his name was given, and the influence of which was supposed to produce all the disasters here mentioned.' — *Thomas Wright.*

2030. *Hangynge by a soutil twynes threed:* hanging by a finely spun thread of twine. The allusion is to the story of Damocles.

2031. Depicted was the slaughter of Julius Cæsar, of great Nero, and of Marc Antony.

2034. *ther biforn:* therebefore, before that (time).

2035. *By manasynge:* by threatening, i.e. by the aspect of Mars in their horologe; *by figure:* by astrological prefigurement.

2045. *That oon — that oother:* the one, the other; *Puella and Rubëus:* 'the names of two figures in geomancy.' — *Speght.*

2051. *Dyane:* Diana, goddess of chastity, hunting, etc.

2056. *Calistopee:* Callisto, a daughter of Lycaon, king of Arcadia, and companion of Diana in the chase. 'The nymph Callisto was changed into *Arctos* or the Great Bear; hence "Vrsa Maior" is written in the margin of E. Hn. Cp. Ln. This was sometimes confused with the other Arctos or Lesser Bear, in which was situate the *lodestar* or Polestar. Chaucer has followed this error.' — *Skeat.*

2060. *I kan sey yow no ferre:* I can tell you no further.

2062. *Dane:* Daphne.

2064. *Penneus*, gen. of Peneus.

2065. *Attheon:* Actæon.

2070. *Atthalante:* Atalanta.

2071. *Meleagre:* Meleager, the Calydonian hunter.

2085. *Lucyna* · Lucina, the name of Diana as helper of women in labour.

2086. *mayst:* canst, art able.

2129. *Lygurge:* Ligurgus, or Licurgus.

2152. *Colered:* having collars. Cp. Ms. coleres, Pt. and Ln. colers. Skeat adopts colers, but says in his note, 'I now believe colerd to be right. *Collared* was an heraldic term, used of greyhounds, etc.'

2160. *Tars:* Tartary.

2169. A few freckles sprinkled in his face.

2302. *As keepe me:* 'pray keep me; *as* before an imperative imparts the idea of entreaty to the verb. See Glossary.

2303. *Attheon:* Actæon.

2313. *For tho thre formes:* Diana is called *Diva Triformis;* in heaven, Luna; on earth, Diana and Lucina; and in hell, Proserpina. See Horace, Odes, bk. iii. 22, *In Dianam.*

2348. *stynt:* cease thy sorrow.

2365. *the nexte weye:* the nearest way.

2483. *Atthenes:* Athens.

2596. *were ther noon:* there might be none.

2606. *He:* used indefinitely, and so in the verses following; one — another.

2626. *Galgopheye:* the word is Galgopleye, in Ms. Pt., and *golgopheie* in Ln. The vale referred to is uncertain, but, as Skeat supposes, it may be the Vale of Gargaphie, where Actæon was turned into a stag. He quotes Ovid, Met. iii. 155, 156:

> 'Vallis erat, piceis et acuta densa cupressu,
> Nomine Gargaphie, succinctæ sacra Dianæ,'

i.e. a vale there was, with pine trees and the sharp-pointed cypress, thick set, by name Gargaphie, sacred to tucked-up Diana.

2630. *Belmarye:* Benamarin. See A 57.

2657. *no partie:* no party to one side or the other.

2675. *Which a:* what a.

2676. *of his helm y-don:* done off, doffed, his helm.

2683. *And was al his [in] chiere, as in his herte:* what is evidently the true meaning of the line, is brought out by transposing *in his* (so Tyrwhitt gives the line): She was all his in cheer (countenance) as she was all his in heart. Her countenance was a true index of her love.

2713. *Save:* the herb, sage. Lat. *salvia.*

> 'Cur moriatur homo cui salvia crescit in horto?
> Contra vim mortis, non est medicamen in hortis.
> Salvia confortat nervos, manuumque tremorem
> Tollit, et ejus ope febris acuta fugit.'
>
> *Regimen Sanitatis Salernitanum*, LX.

> 'Why should he die, whose garden groweth sage?
> No other plant with death such strife can wage.
> Sage soothes the nerves, and stills a trembling hand,
> And sharpest fevers fly at its command.'
>
> *Translation by Dr. John Ordronaux.*

Dr. Ordronaux changes *est,* in the second verse, to *talis*, but unnecessarily.

2722. *nys nat but an aventure:* is only an accident; ne — but = only.

2895. *Turkeys:* Turkish.

2916. *twenty fadme:* 'fadme' is here a gen. pl. (A.S. *fæðma*), after the numeral *twenty;* fîftig fæðma on brǽde, Gen. vi. 15.

2924. *for me:* so far as I am concerned.

2934. *a thre:* in three

2948. *were:* wore.

2962. *in no disjoynt:* with no disadvantage.

3016. *seen at eye:* see at a glance.

3028. *That nedeth:* that it is necessary, in one of these two periods, in youth or else age.

3031. *som — som:* one — another.

3032. *large feeld:* open field.

3033. In that nought avails.

3037. *Convertynge:* turning back everything unto its own source from which it is derived.

3039. *here agayns:* against this; *on lyve:* alive.

3042. *To maken vertu of necessity:* this phrase originated with

St. Jerome, in his treatise against Jovinian, with which work Professor Lounsbury has shown Chaucer to have been very familiar. Jovinian was a monk who died early in the fifth century.

3043. *And take it weel:* and take that well which we cannot avoid.

3044. *namely that:* especially what.

3046. *may gye:* can guide.

3059. *of chivalrie flour:* flower of chivalry.

3067. What conclusion can I come to, in this long argument, but that after woe, I advise us to be merry.

3071. *I rede:* I advise that we make of two sorrows one perfect joy, lasting evermore.

3241. *voluper:* lit. 'enveloper' or 'wrapper'; hence, kerchief, or cap. — *Skeat.*

3245. *smale y-pulled:* i.e. partly plucked out, to make them narrow, even, and well-marked. — *Skeat.*

3247. *on to see:* to look upon.

3248. *pereionette:* Skeat explains 'early-ripe pear'; he has a long note on the word, and admits, at the end, that 'this explanation is somewhat of a guess.'

3254. *popelote:* darling, poppet. Not connected with *papillon*, but with F. *poupée* and E. *puppet.* Halliwell gives: '*Poplet*, a term of endearment, generally applied to a young girl: *poppet* is still in common use.' Cotgrave has: '*Popelin*, masc. a little finicall darling.' Godefroy gives: '*poupelet*, m. petit poupon.' — *Skeat's note.*

3256. *the Tour:* the Tower of London, where the mint was; *the noble:* a gold coin (6*s.* 8*d.*), first minted by Edward III, ab. 1339.

3258. *sittynge:* Cp. Ms. chitering, Ln. chiterynge.

3318. *Powles wyndow:* only Ms. Pt. has the pl. wyndowes; so 'the allusion may be specific to shoes with the pattern of the great Rose window at Old St. Paul's cut in them.' — *Pollard.*

3321. *waget:* See Spenser's *Faerie Queene*, Bk. III. c. iv. st. 40; IV. xi. 27; *An Elegie*, etc., v. 3, 'The skie, like glasse of watchet hue,' . . .

3322. The Hl. Ms. reads, Schapen with goores in the newe get.

3324. *As whit:* 'as whyt as lilie or rose in rys,' *The Romaunt of the Rose*, v. 1015.

3336. *gaylard tappestere:* merry barmaid.

3864. *So theek:* i.e. so thee ik, so thrive I.

3867. *for age:* by reason of age.

3872. *ever lenger the wers:* ever the worse the longer it exists.

3882. *Yet in oure asshen olde is fyr y-reke:* yet in our ashes old is fire gathered up. This verse suggests Gray's: 'Even in our ashes live their wonted fires.' But Gray quotes Petrarch, Sonnet 169 (170), as his original:

> 'Ch' i veggio nel pensier, dolce mio fuoco,
> Fredda una lingua e due begli occhi chiusi,
> Rimaner doppo noi pien di faville,'

which Dr. Nott translates:

> 'These, my sweet fair, so warns prophetic thought,
> (Closed thy bright eye, and mute thy poet's tongue)
> E'en after death shall still with sparks be fraught.'

'These' means his love songs; 'my sweet fair,' lit. my sweet flame. The last two lines of Gray's Latin translation of this sonnet read:

> 'Infelix musa æternos spirabit amores,
> Ardebitque urnâ multa favilla meâ.'

3895. *the chymbe:* 'the prominency of the staves beyond the head of the barrel. The imagery is very exact and beautiful.'—*Tyrwhitt.*

3921. *Trumpyngtoun:* Trumpington, near Cambridge.

3927. *Pipen he koude:* he could play the bag-pipe, and fish, and mend nets, and turn cups (with a lathe), and wrestle well, and shoot.

3933. *A Sheffeld thwitel:* he wore a Sheffield whittle (knife) in his hose. This is interesting testimony to the early reputation of Sheffield for cutlery.

3936. *market-betere:* 'a frequenter of markets, who swaggered about, and was apt to be quarrelsome and in the way of others.' — *Skeat.*

3941. *deynous:* Ms. Pt. has *deynezouse.*

3943. *person:* parson.

3953. *typet:* 'not here a cape, but the long pendant from the hood at one time fashionable, which Simkin wound round his head, in order to get it out of the way.' — *Skeat.*

4369. *y-kempd ful fetisly:* very neatly combed.

4377. *Chepe:* Cheapside, in London.

4381. *a meynee of his sort:* a set of fellows of his own kind.

4383. *setten stevene for to meete:* made appointment to meet.

4384. *in swich a streete:* in such a street, i.e. in a certain, not specified, street.

4394. *Al have he:* although he (the master) have no part of the minstrelsy, he has to pay for the music, metaphorically speaking.

4402. *lad with revel to Newegate:* 'When disorderly persons were carried to prison, they were preceded *by minstrelsy*, in order to call public attention to their disgrace.'—*Skeat.*

4404. *whan he his papir soghte:* when he (the master) looked into his accounts? but Pollard understands, and perhaps correctly, when he (the apprentice) sought (asked for) his acquittance.

4413, '14. This jolly apprentice had his leave (to pack and be off). Now let him riot all the night or stop doing so, just as he like. These lines express the feeling of the master about him.

4415. *for:* the intoned causal *for*, because. See Glossary.

4416. *sowke:* to suck; in the sense of the colloquial use of *to bleed*, to get money out of any one by unfair means.

4417. *brybe:* A New English Dictionary (ed. Dr. Murray) defines this obsolete use of *bribe*, 'to take dishonestly, to purloin; to steal, rob; to obtain by abuse of trust, or by extortion; to extort.'

NOTES TO GROUP B

47. *kan:* knows.

54. *made of mencioun:* made mention of.

57. *Ceys and Alcione:* Ceyx and Alcyone, from Ovid, *Metam.* bk. xi.; contained in vv. 62–220 of *The Boke of the Duchesse*, written in 1368, when Chaucer was about thirty.

61. *the Seintes Legende of Cupide:* the Legends of Good Women. The women, whose virtues and wifely devotion are commemorated, are, Cleopatra, Thisbe, Dido, Hypsipyle, Medea, Lucretia, Ariadne, Philomela, Phyllis, and Hypermnestra — ten in all, though the number of Legends is nine, Hypsipyle and Medea being included in one. The Man of Law omits two of these names, Cleopatra and Philomela, and adds those of Deianira, Hermione, Hero, Helen, Briseis, Laodamia, Penelope, and Alcestis, of whom there are no legends. 'The only plausible explanation,' says Prof. Lounsbury, 'that presents itself of a discrepancy that is never likely to be satisfactorily explained, is that Chaucer, when he wrote the prologue to the Man of Law's Tale, was still engaged upon the composition of the "Legend of Good Women"; and that he included in his list those of whom he had it in mind to write, as well as those of whom he had actually written.' — *Studies in Chaucer*, Vol. I. pp. 417, 418.

63. *Lucresse:* Lucretia; *Babilan Tesbee:* Thisbe of Babylon.

64. *The swerd of Dido:* by metonymy for death caused by the sword. In the Legend of Dido, *Legends of Good Women*, it is said, vv. 1349–1351:

> 'And, whan she mighte her tyme espye,
> Up-on the fyr of sacrifys she sterte,
> And with his [Æneas's] swerd she rof her to the herte.'

Ms. Hl. reads *sorwe; for the fals Enee:* by reason of the false Æneas.

65. *The tree of Phillis:* as the sword of Dido, in the preceding verse, is used, by metonymy, for her death by the sword, so here, the metamorphosis of Phyllis into a tree is used, by the same figure, for all of which it was the result. *Demophon:* Demophoön.

66. *The pleinte of Dianire:* 'the complaint of Deianira, referring to Ovid's letter, "Deianira Herculi"; so also that of *Hermion* refers to the letter entitled "Hermione Orestæ"; that of *Adriane,* to the "Ariadne Theseo"; and that of *Isiphilee,* to the "Hypsipyle Iasoni."' — *Skeat.*

68. *The bareyne yle:* supposed to be the Isle of Naxos.

69. *Leandre:* Leander drowned for his Hero.

70. *Eleyne:* Helen.

71. *Brixseyde:* Briseis, who fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the feud between the two heroes; *Ladomya:* Laodamia, wife of Protesilaus. See Wordsworth's poem, *Laodamia.*

72. *Medea:* the sorceress, wife of Jason.

74. *For thy Jason:* by reason of thy Jason's having deserted thee.

75. *Ypermystra:* Hypermnestra, one of the fifty daughters of Danaus, the only one who preserved her husband's life. *Penolopee:* Penelope, wife of Ulysses; *Alceste:* Alcestis, wife of Admetus.

78. *Canacee:* Ovid's *Epistolæ Heroidum,* xi.

88. *unkynde abhomynacions:* unnatural abominations.

89. *if that I may:* if I can help it.

91. *Me were looth:* I should hate to pass for a poet.

92. *Pierides:* the daughters of Pierus that contended with the Muses and were changed into magpies. Ovid's *Metam.* v.

93. *Methamorphosios:* see Glossary.

94. *I recche noght a bene:* I don't care a bean. A similar expression is, I don't care a fig.

639. *Susanne:* Susanna, of the apocryphal book, *History of Susanna.*

641. *Seint Anne:* St. Anna, the mother of the Virgin.

647. *wher as hym gat no grace:* where that he got for himself no favour.

649. *his face that was bistad:* the face of him that was bestead.

660. *As gentil herte is fulfild of pitee:* a sentiment frequently expressed by Chaucer.

666. A British (or Welsh) book written with Gospels.

851. *May:* maiden.

1036. *that* · as, as well as; and hastened from the table as fast as he could.

1038. I ought to suppose out of reasonable judgment.

1072. When the truth is known.

1091. *Sente any child:* that he would send any child; but it is better to suppose, etc.

1109. *It am I:* it is I; A.S. *ic hyt eom*, I it am.

3082. *precious corpus Madrian:* the body of St. Mathurin is supposed to be meant; 'in his story in the Golden Legende, edit. 1527, the expressions "the precious body" and the "holy body" occur, and the story explains that his body would not stay in the earth till it was carried back to France, where he had given directions that it should be buried.' — *From Skeat's note.*

3096. *By corpus bones:* 'a confusion of the two oaths, "by corpus Domini" and "by Christes bones," and *corpus* is evidently regarded as a genitive case.' — *Skeat.*

3107. *she wol do:* she will cause me to slay some day.

3112. *mysdooth or seith:* the prefix *mys-* must be understood with *seith.* Skeat's note is, 'Observe the curious use of *seith* for *misseith.*'

3113. *But lat us passe awey fro this mateere:* It is not a pleasant subject to the poor man. There is implied in this verse the 'animus meminisse horret, luctuque refugit' of Virgil's Æneas. The account he gives of his domestic troubles explains his readiness to accompany the pilgrims to Canterbury.

3862. *humble bed:* Ms. Cp. has humbleheed, Pt. and Ln. humble-hede.

3870. *fader thyn in lawe:* the reverse was the fact: Pompey was Cæsar's son-in-law, he having married Cæsar's daughter Julia.

3881. *of smoot:* smote off.

3884. *swich a fyn:* such an end.

3887. Brutus and Cassius are made one person.

3899. *no strook but oon:* that given by Brutus.

3906. *on diyng:* a-dying; Ms. E. of diyng; Hn. dyyng; Cm. on deyinge; Cp. as deyinge; Pt. on dyinge; Ln. in deynge.

3907. *deed:* used proleptically.

3909. Lucan, author of the *Pharsalia*, an epic poem, treating of the civil war between Cæsar and Pompey.

3910. *Swetoun:* C. Suetonius Tranquillus, author of *Vitæ duodecim Cæsarum*, of whom the first is C. Julius Cæsar, and the last, Domitian. *Valerius:* Valerius Maximus, author of *De Factis, Dictisque Memorabilibus Libri IX.*

3911. *word:* a corruption of *ord*, in the phrase *ord and ende*, beginning and end, whence the modern *odds and ends.*

4042. *gon:* a pr. pl. implying that *orgon* is pl. Lat. *organa.*

4050. Tennyson uses *battled* for *embattled,* in his *Dream of Fair Women,* v. 220:

> 'The valleys of grape-loaded vines that glow
> Beneath the battled tower.'

4058. *as of colours:* with respect to colours.

4065. *loken in every lith:* locked in every limb.

4086. *my swevene recche aright:* 'interpret my dream favourably.'

4090. *was lyk an hound:* the subject relative omitted.

4098. *Avoy!* Ms. Hl. Away.

4128. *werken . . . ful wo:* In the *Rime of the Ancient Mariner,* Coleridge uses the expressions 'And it would work 'em woe' and 'Hither to work us weal.'

4130. *Lo, Catoun:* 'In the famous discussion on the value of dreams which in the tale of the Nun's Priest is carried on between Chanticleer the cock and Partlet the hen, the latter sets out to strengthen the contemptuous estimate of them she expresses by citing the testimony of "Daun Catoun," "which that," she adds, "was so wise a man." The cock does not have the lofty opinion of this writer entertained by his wife. He is not in the least staggered by his authority, though he concedes that he has great renown for wisdom. Still, there were others of far greater weight and of far wider reputation than Cato who took ground upon the subject of dreams entirely opposite. In this discussion is the fullest mention made by Chaucer of an author who goes under the name of Cato, or, as he is called in one manuscript, Dionysius Cato. But he is scarcely more than a name. The work was written by nobody knows who, and the writer of it flourished nobody knows when. It bears the title of *De Moribus,* and consists of a series of one hundred and forty-five distichs divided into four books. In it is embodied no small share of the proverbial philosophy of the ancient world. It was first quoted in the latter part of the fourth century. The attention paid to it steadily increased with the progress of time. It came to be held in a respect that fairly bordered upon reverence. In the twelfth century, Walter Mapes, speaking of its reputed author, called Cato the wisest of men since Solomon. ["Virorum post Salomonen sapientissimus . . . Cato."] Its fame, indeed, extended down to the end of the fifteenth century, and perhaps still later. Caxton published in 1483 a version of it, taken from the French translation. He did it for the avowed reason that, "in my judgment," to use his own words, "it is the best book to be taught to young children in school, and also to the people of every age it is full convenient if it be well understanden." As a manual of education it had, in the Middle Ages, a thoroughly established reputation. John of Salisbury . . . tells us that it was a work in which little children were regularly instructed in the precepts of virtue. To its use as a school-book Chaucer himself bears witness in his Manciple's Tale. In inculcating the wisdom of silence he remarks:

> "The firste virtue, son, if thou wilt lere,
> Is to restrain and keepe well thy tongue;
> Thus learne children when that they be young."

A statement to the same effect, and partly in the same words, is made in "Troilus and Cressida." In neither case is the name of any author or book given; but in both cases the sentiment is taken directly from the first line of the third distich of the first book of the *De Moribus.* This reads as follows:

> "Virtutem primam esse puta compescere linguam."

With a work so common as this, and extending to less than three hundred lines, Chaucer was likely to have been thoroughly familiar from his earliest youth.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. pp. 358, 359.

4174. *Oon of the gretteste auctours:* Cicero, *De Divinatione*, i. 27.

4232. *he lith:* he lieth stretched out, with open mouth.

4353. *For, al-so siker:* For all so sure as gospel, woman is man's confusion; which the cock most *gall*antly translates, 'woman is man's joy, and all his bliss.'

Dame Prudence, in *The Tale of Melibeus*, after citing instances of good counselling on the part of women, adds: 'And moreover, whan our lord hadde creat Adam our forme-fader, he seyde in this wyse: "it is nat good to been a man allone; make me to him an help semblable to himself." Here may ye se that, if that wommen were nat goode, and hir conseils goode and profitable, our lord god of hevene wolde never han wroght hem, ne called him help of man, but rather *confusioun of man.*'

4365. *lay in the yerd:* the subject relative omitted.

4398. Opposite this line in Mss. E. and Hn. is written 'Petrus Comestor.' 'He was a native of Troyes, in Champagne, and occupied a high position among the learned men of the twelfth century. The name of Comestor, or "the eater," was given him, not because he consumed more food than other people, but because he devoured more books. His great work, the *Historia Scholastica*, was held for a long time in the highest repute in the department of religious literature.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 373.

4402. *Launcelot de Lake:* Lancelot of the Lake, the most famous knight of King Arthur's Round Table, the lover of Queen Guinevere.

4417. *O newe Scariot:* Gano or Genilon, 'who imposed upon the credulity of his sovereign [Charlemagne], and betrayed the Christian army to the heathen in the pass of Roncesvalles where all the paladins fell fighting. He had accordingly been elevated to a place beside Judas Iscariot in the legendary story of the Middle Ages. He naturally served Chaucer, as he did every one else, as a specially striking example of treachery.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 304.

4118. *O Greek Synoun:* Sinon, the treacherous Greek who induced the Trojans to receive the wooden horse into their city.

4461. *Phisiologus:* 'He alludes, I suppose, to a book in Latin metre, entitled *Physiologus de naturis xii. animalium*, by one Theobaldus, whose age is not known. There is a copy of this work in Ms. Harl., 3903, in which the IXth section, *De Sirenis*, begins thus:

> "Sirenæ sunt monstra maris resonantia magnis
> Vocibus et modulis cantus formantia multis,
> Ad quas incaute veniunt sæpissime nautæ,
> Quæ faciunt sompnum nimia dulcedine vocum."' — *Tyrwhitt.*

4484. *Boece:* Boethius, author of *De Consolatione Philosophiæ.* The allusion here is to his treatise *De Musica.*

4490. *So moote I:* so may I brook (enjoy, have the use of) my two eyes.

4493. *it was of herte:* it was out of the heart, all that he sang.

4502. *Daun Burnel the Asse:* 'This is a reference to what has justly been styled "the great mediæval satire," *Speculum Stultorum*, or the "Mirror of Fools." It was the work of Nigel, usually called Nigellus Wereker, who was precentor in the Church of Canterbury during the latter part of the twelfth century. It is an attack upon the follies and faults then prevalent in all classes, but is directed more especially against the regular clergy. The hero of the poem — if it be right to speak of him as a hero — is an ass called Burnellus. He is dissatisfied with the length of his tail, and is anxious by some means to secure a new one of ampler dimensions. In pursuit of this object he visits the medical school at Salerno. Afterwards he studies for a time at the University of Paris. Both going and coming he has a series of adventures it is not necessary to speak of here; but on the way from Salerno to Paris he falls in with a companion named Arnold, who tells him the story to which Chaucer refers. It is given as an illustration of the fact that there is no one in so abject a position in life that he will not be able, if he wishes it, to return injury for injury. The tale in an abridged form runs somewhat as follows:

'The holder of a certain benefice had a son named Gundulf, who in his earlier years exercised a general oversight over the property. He was in the habit of carrying in his hand a rod. One day, in driving away a hen and her brood from the granary, he struck one of the chickens with this weapon. The leg was broken in consequence of the blow. The young cock suffered a long while in body from the injury, but far more in mind from the insult. The former healed in time, but there was no peace to the latter till full atonement had been made for the wrong which had been inflicted. The cock never forgot or forgave the act. He quietly waited, however, his hour for revenge. It came at last. He had reached his sixth year and was occupying his parent's place as chief of the feathered household. As herald of the dawn he regularly announced to the family the coming of day. Gundulf, too, had grown up. To him, after much negotiation, had been promised his father's benefice and the day of consecration, on which he was to receive it, had been fixed. A great feast was held by the happy family the night before the morning on which he was to set out to the city to be installed. As the way was long, it was arranged that he should be waked at early dawn. The cock heard the arrangement that was made, and exulted. The long-wished-for day of vengeance had come at last. When the hour for crowing arrived he accordingly uttered no sound. His wife, who was perched by his side, remonstrated. He rebuked her in genuine marital style as a fool, and she with genuine feminine spite tried to make up for his neglect by crowing herself. It was in vain. Day broke, and the youth had been allowed to sleep over by the attendants, who had full confidence in the accuracy of the cock's knowledge of the hours, and had been deceived by his silence. Gundulf hurried to the city, but it was too late. He had lost his benefice; his parents died of grief, and he himself was turned away from his old home a beggar.

'This work furnishes us a vivid conception of ideas and beliefs and practices prevalent in the Middle Ages. Its exact purport might, in some instances, have escaped observation, or, at least, have been hard to ascertain with certainty. But its author was considerate enough to prefix to the poem a prose preface in which he explained the meaning of his allegory, and made known the object of his attack — a proceeding which might often have been followed with advantage by many writers of satire since his day, and by most writers of allegory. The ass, for illustration, is, according to his account, that member of the regular clergy who is dissatisfied with his duty in carrying the burden which the Lord has imposed upon him, and, therefore, instead of being contented in the cloister, seeks for ampler and more agreeable fields of activity.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. pp. 338–341.

4516. *many a losengeour:* of Richesse it is said, in The *Romaunt of the Rose*, 1050, 'Hir court hath many a losengere'; and Venus, addressing the god of love, in the Legends of Good Women, in behalf of Chaucer, says, v. 352,

> 'This man to you may falsely been accused,
> Ther as by right him ogte been excused,
> For in your court is many a losengeour,' etc.

4519. *Ecclesiaste*, Ecclesiasticus xii. 10, 11, 16.

4546. *Ylioun:* Ilium, the citadel of Troy, where was the temple of Apollo and the palace of Priam.

4547. *Pirrus:* Pyrrhus, son of Achilles, called also Neoptolemus, was one of the heroes concealed in the wooden horse.

4549. *Eneydos:* Virgil's *Æneid*, lib. ii. 550–553.

4553. *Hasdrubales wyf:* Hasdrubal was king of Carthage, when it was burnt by the Romans. The story of his wife is taken from the 43d chapter of St. Jerome's treatise against Jovinian.

4584. *Jakke Straw:* an insurgent in Wat Tyler's insurrection. 'The noise made by the followers of this rebel, to which our author alludes, he had probably heard himself. It is called by Walsingham, p. 251, *clamor horrendissimus*. . . . Many Flemings (*Flandrenses*) were beheaded by the rebels *cum clamore consueto*.' — *Tyrwhitt.*

4586. *Flemyng:* 'to whose competition the English craftsmen objected.' — *Pollard.*

4635. *my lord:* explained in a marginal note in Mss. E. and Hn., dominus Archiepiscopus Cantuariensis; 'doubtless,' says Skeat, 'William Courtenay, archbishop from 1381 to 1396.'

NOTES TO GROUP C

Titus Livius: 'the tale of Virginia, as told by the physician, is evidence, so far as it is evidence at all, that the poet knew nothing of Livy. . . . The story of Virginia . . . is simply an expansion of the same story as found in the *Roman de la Rose*. From it is taken even its first line, which contains the mention of Titus Livius.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 281.

14. *Pigmalion:* Pygmalion; the allusion is to the beautiful ivory image of a maiden which he wrought with wonderful art, and to which, at his petition, Venus gave life. See Ovid's *Met.* x. 243 *et seq.*

16. *Apelles, Zanzis:* Apelles and Zeuxis, celebrated Greek painters. Mss. E. and Hn. Apelles Zanzis; Mss. Cm., Cp., Ln., Apollus ȝepherus; Pt. Apollus Zephirus; Hl. appollus ȝepherus. Mss. E., Hn., have the marginal note, 'Apelles fecit mirabile opus in tumulo Darii; vide in Alexandri libro .1.° [Hn. has .6.°]; de Zanzi in libro Tullii.'

20. *vicaire-general:* in *The Parlement of Foules*, v. 379, Nature is similarly characterized as 'the vicaire of the almyghty lorde.'

28. *What colour that:* whatever colour.

37. *Phebus:* Phœbus, the sun.

41. *no condicioun that is to preyse:* no laudable quality.

49. *Pallas:* a surname of Athena (Minerva).

57. *To dryve hire out of:* to drive out of her.

70. *she:* Mss. E. and Hn. have *they.*

85. 'An old poacher makes a good gamekeeper.' — *Skeat.*

103. *as heere:* just here.

106. *hir neded no maistresse:* no mistress was needed for her.

117. *The doctour:* glossed 'Augustinus,' in Mss. E. and Hn. Skeat refers to the Persones Tale, *de Invidia:* 'After Pryde wol I speken of the foule sinne of Envye, which is, as by the word of the philosophre, sorwe of other mannes prosperitee; and after the word of seint Augustin, it is sorwe of other mannes wele, and Ioye of othere mennes harm.' 'Quid is invidia nisi odium felicitatis alienæ?' are St. Augustine's words in Sermon cccliii.

468. *over hir myght:* to excess.

665. *was caried:* subject relative omitted.

666. *That:* the article. See Glossary.

667. *Go bet:* hurry.

734. *cheste:* clothes chest; he would exchange his whole wardrobe for a hair-cloth to wrap his corpse in.

743. *Agayns an oold man:* Mss. E., Hn., Pt., have the marginal note, '*coram canuto capite consurge*,' which is from the Latin Vulgate, Leviticus xix. 32; i.e. rise up before the hoary head; the sentence following in the Vulgate is, *et honora personam senis*, and honour the person of the aged man.

748. *where:* whether ye walk or ride.

766. *that boghte agayn:* that bought back, redeemed.

786. *For wel ye woot:* Ms. Cp. thanne mighte we seye þat it were al oures; Pt. ffor wel I woote; Ln. þan myht we seie þat it were al oures; Hl. For wel I wot þat þis gold is nouȝt oures.

819. *Shal it be conseil?* equivalent to, Is it a bargain?

866. *goon a-paas nat but a mile:* go in a walk only a mile.

889. *Avycen:* Avicenna, 'flourished in the early part of the eleventh century, and received the surname of Prince of Physicians. His fame in Western Europe was based almost entirely upon his great work, the "Canon of Medicine." Chaucer shows his lack of intimate acquaintance with this production by the manner in which he refers to it. The "Canon" was divided into books and sections, and the sections were in the Latin version denoted by *fen*, from the Arabic *fanu*, "a part of any science." The poet seems to regard the *fen* as a work independent of the "Canon" to the subdivisions of which it gave the name.' — *Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 394.

891. *empoisonyng:* 'Lib. IV. Fen 1 of Avicenna's Canon treats *De Venenis*.' — *Skeat.*

NOTES TO GROUP D

857–881. James Russell Lowell, in his Essay on Chaucer, remarks: 'Let us put a bit of Langland's satire beside one of Chaucer's. Some people in search of Truth meet a pilgrim and ask him whence he comes. He gives a long list of holy places, appealing for proof to the relics on his hat:

> "I have walked full wide in wet and in dry
> And sought saints for my soul's health."
> "Know'st thou ever a relic that is called Truth?
> Couldst thou show us the way where that wight dwelleth?"
> "Nay, so God help me," said the man then,
> "I saw never palmer with staff nor with scrip
> Ask after him ever till now in this place."

This is a good hit, and the poet is satisfied; but, in what I am going to quote from Chaucer, everything becomes picture, over which lies broad and warm the sunshine of humorous fancy.'

He then quotes vv. 857 to 881, and continues:

'How cunningly the contrast is suggested here between the Elf-queen's jolly company and the unsocial limiters, thick as motes in the sunbeam, yet each walking by himself! And with what an air of innocent unconsciousness is the deadly thrust of the last verse given, with its contemptuous emphasis on the *he* that seems so well-meaning! Even Shakespeare, who seems to come in after everybody has done his best, with a "Let me take hold a minute and show you how to do it," could not have bettered this.'

881. *but dishonour:* the Cambridge, only, of the six texts, reads *non.* Skeat says, 'to say that the Friar was an incubus, and yet did women no dishonour, is contradictory,' and Prof. Lounsbury says that 'the conclusion is made tame and utterly pointless' (by the use of *non*). But this reading is neither contradictory nor pointless, if it is understood as humorous irony. The authorities, however, are against it. Prof. Lounsbury says, 'The sting of this covert attack upon the friars lies in the last line. It is eminently characteristic of the poet's manner, and is in thorough keeping with the feelings and opinions of the speaker to whom it is attributed. The *ne . . . but* has the force of "only." The dishonour of a woman is, in the eyes of the Wife of Bath, to be reckoned, not as a crime, but as a peccadillo; and she was merely giving utterance to an almost universal sentiment of the time when she represented the friars as specially addicted to licentiousness.' — *Studies in Chaucer*, Vol. I. p. 257.

This interpretation is supported by the authority of the Mss.; and yet the reading of Cambridge Ms., if understood as humorous irony, is equally, if not more, effective. And the ictus falling upon 'he' enforces the irony.

952. *Ovyde:* See Ovid's *Metamorphoses*, lib. xi. vv. 1–193.

965. *dyde:* subj. pt. s. would die.

968. *That nedely:* that of necessity some word had to escape her.

982. *Redeth Ovyde:* In Ovid it is the servant (famulus) of Midas, who cannot keep the secret, having discovered his master's deformity while cutting his hair:

> 'Ille [Midas] quidem celat, turpique onerata pudore
> Tempora purpureis temptat velare tiaris.
> Sed solitus longos ferro resecare capillos
> Viderat hoc famulus. Qui, cum nec prodere visum
> Dedecus auderet, cupiens efferre sub auras,
> Nec posset reticere tamen, secedit, humumque
> Effodit, et, domini quales aspexerit aures,
> Voce refert parva, terræque inmurmurat haustæ:
> Indiciumque suæ vocis tellure regesta
> Obruit, et scrobibus tacitus discedit opertis.
> Creber arundinibus tremulis ibi surgere lucus
> Coepit, et, ut primum pleno maturint anno,
> Prodidit agricolam. Leni nam motus ab austro
> Obruta verba refert, dominique coarguit aures.'
> xi. 180–193.

Tennyson makes the revealer of the secret, a woman (*The Princess*, ii. 98):

> 'Then Florian, but no livelier than the dame
> That whispered "Asses' ears" among the sedge,' etc.

1112. *worth an hen:* Fals-Semblant, in *The Romaunt of the Rose*, v. 6856, says:

> 'I rekke nat of pore men,
> Hir astate is not worth an hen.'

1114. *pryvee and apert:* secretly and openly.

1128. *Ful selde:* Longfellow translates the passage referred to (*Purgatorio*, vii. 121–123): 'Not oftentimes upriseth through the branches the probity of man; and this He wills who gives it, so that we may ask of him.'

1140. *Kaukasous:* Caucasus.

1153. *for he was boren:* because he was born.

1159. *nys but:* is only.

1161. *a strange thing:* a foreign, external thing.

NOTES TO GROUP F

9. *Sarray:* Sarai. 'This place has been identified, past all doubt, by Colonel Yule, in his edition of Marco Polo's Travels, Vol. I. p. 5, and Vol. II. p. 424. The modern name is Tzared, near Sarepta.' — *Skeat.*

10. *Russye:* Russia.

12. *Cambynskan:* so printed in Ms. E. six-text print, but with the marginal note, '*Ms. more like* Cambyuskan *all through.*'

47. *The last Idus:* March 15.

50. *Martes:* Mars's; *his*, i.e. of Mars.

95. *Gawayn:* Sir Gawain, the knight of courtesy of Arthur's Round Table.

110. *Arabe:* Arabia; *Inde:* India.

193. *Lumbardye:* Lombardy, noted for its horses.

195. *a gentil Poilleys courser:* a high-bred Apulian courser. Apulia, in old French, is *Poille.*

207. *Pegasee*, Pegasus.

209. *the Grekes hors, Synoun:* the hors of the Greek Sinon; a not uncommon construction in Early English. Ms. Hl. reads *the grekissch hors Synon;* i.e. the Grecian horse, Sinon, making Sinon the name of the horse.

210. *Troie:* Troy.

227. *swiche thynges:* here *swiche* is used emphatically, without the correlative, as its modern representative *such* still is; so *swiche thynges* has the force of such wondrous things.

232. *Alocen and Vitulon:* Alhazen, an Arabian astronomer and optician of the 11th century; Vitellio, a Polish mathematician of the 13th. '*Alhazeni et Vitellonis Opticæ* are extant, printed at Basil, 1572.' — *Tyrwhitt.*

233. *writen* (*pt. pl.*) *:* that wrote, in their lives, of strange mirrors.

238. *Thelophus:* Telephus, king of Mysia, wounded by the spear of Achilles, and healed by the rust of the same.

263. *the angle meridional:* an astrological term not fully understood. The Chaucer reader who cares to turn aside to look into the explanations given, should consult Brae's ed. of Chaucer's *Astrolabe,* pp. 77, 86, Skeat's ed. (Early English Text Soc.), p. lvi, and The Complete Works of Chaucer, ed. by Skeat, Vol. 5, pp. 379, 380. Skeat concludes his note, in the latter place, with the remark: 'On the whole, we fairly suppose Chaucer's meaning to be, that before the feast concluded, it was not only *past noon,* but nearly *two hours past noon.*'

265. *Aldrian:* Aldiran (i.e. 'the two fore-paws'), 'the star marking the Lion's fore-paws.'

272. *lusty Venus children deere:* 'the knights and ladies at the feast, whose thoughts then turned upon love, because the season was astrologically favourable for it; . . . "hir lady," i.e. *their* lady or goddess, as represented by the planet Venus, was then situate in the sign Pisces. This sign, in astrology, is called the "exaltation" of Venus, or the sign in which she exerts most power.' — *Skeat.*

287. *Launcelet:* Lancelot; see note, B 4402.

316. *stant:* (that) standeth; the subject relative omitted.

376, 377. *Thise olde wommen:* a mixed construction, according to which *wommen* is the subject of *answerde,* but according to the meaning, *maistresse* should be: her mistress gladly wise, as these old women are, answered her anon.

383. *wel a ten:* full ten or twelve.

387. *Noon hyer:* 'the sun had risen but four degrees above the horizon'; i.e. it was not yet a quarter past six. — *Skeat.*

391. *Nat but with:* With only.

396. *to lighte:* to lighten, to become light, cheerful, happy. So in the Franklin's Tale, F 913:

> 'The odour of floures and the fresshe sighte
> Wolde han maad any herte for to lighte
> That ever was born, but if to gret siknesse,
> Or to gret sorwe helde it in distresse.'

397. *What for:* somewhat (partly) for the season, and (partly for) the morning.

401. *The knotte:* there is no verb for *knotte;* but the meaning is plain: If the knot (*denouement*), for which every tale is told, be delayed till that the interest cool of those that have long listened to it, the savour, etc.

409. *fordryed:* Mss. Hn., Cp., Pt. for drye; Ms. Cm. fordreyed.

428. *A faucon peregryn:* Tyrwhitt quotes from the *Tresor de Brunet Latin* [i.e. Brunetto Latini, 13th cent.] a description of this kind of falcon, called *pelerius*, the pilgrim, *par ce que nus ne trove son ni*, because no one finds its nest.

430. *now and now:* now and again.

458. *as dooth:* pray do; see *as* in Glossary, before imperatives.

471. *To heele:* to heal your hurts with; a common construction; in reading, the pause should come after *with.*

491. *As by the whelpe:* Skeat found the proverb which explains this passage, in George Herbert's *Jacula Prudentum* (Herbert's Works, ed. Willmott, 1859, p. 328) in the form 'Beat the dog before the lion,' i.e. in sight of the lion. He quotes also Cotgrave, who, in his French Dictionary, *s.v. Batre*, has the proverb — 'Batre le chien devant le Lion, to punish a mean person in the presence, and to the terror, of a great one'; and Shakespeare, *Othello*, ii. 3. 272: 'What, man! there are ways to recover the general again: you are but now cast in his mood, *a punishment more in policy than in malice;* even so as one would beat his offenceless dog to affright an imperious lion.'

Dr. Furness, in his Var. Ed. of Othello, gives the following note on *affright*, in this passage: 'As Purnell says, this does not suit the comparison. Staunton suggests *appease*, which certainly accords better with the sense.'

The word *appeased* explains *chasted* well.

512. *hit hym:* hideth himself. Skeat quotes Virgil, *Bucol.* iii. 92: 'Qui legitis flores . . . fugite hinc, latet anguis in herba.'

548. *Jason:* the leader of the Argonauts, who deserted Medea, by whose assistance he had obtained the golden fleece, in order to marry Glauce or Creusa, daughter of Creon, the King of Corinth. *Parys of Troye:* Paris of Troy. Ms. E. has Troilus, Cm. Troylis.

550. *Lameth:* Lamech; see Genesis iv.

559. *Til:* to, unto.

567. *went:* pp. of wenden; *is went*, is gone, has proceeded.

579. *Wher:* whether to me was woe.

583. Ms. E. has *I*, the rest *he.*

593. A very old expression, and still in use. See Bartlett's *Familiar Quotations*, 8th ed. App. p. 649.

594. *moste be:* had to be.

596. *Seint John to borwe:* St. John for pledge, or security.

601. *i-seyd:* should be emphasized with an upward wave of voice, implying that it was all *say* with him, and nothing more.

602. *a ful long spoon:* an old proverb; see Bartlett's *Familiar Quotations*, 8th ed. p. 642.

604. *moste forth:* had to go forth; the verb implied in the adv.

608. *Alle thyng repeirynge:* Boethius, *De Consol. Phil.* lib. iii. met. 2, which Chaucer translates: 'Alle þinges seken aȝein in to hir propre cours. and alle þinges reioisen hem of hir retournynge aȝein to hir nature,' etc. Chaucer's Translation, ed. Morris (E. E. T. S.), p. 69.

610. *Men loven of propre kynde:* out of, or from, their own nature, naturally.

626. *clene fro me ago:* wholly from me gone.

638. *Now kan nat Canacee but:* now can C. only.

641. *To heelen with this hauk:* to heal this hawk with.

649, 650. These lines are reversed in the six Mss.; the Cm., Cp., Pt., and Ln. omit the initial *And.*

652. *as now:* just now.

656. *Cambalus:* the Cambalo of v. 31, the brother of Canace; in v. 667, Cambalo is the lover of Canace, who is to fight in the lists against her two brothers, Cambalo and Algarsif.

666. *Ne hadde he ben holpe:* had he not been helped.

672. Here endeth the 'half-told story of Cambuscan bold.' The student should read Canto III. of Book IV. of Spenser's *Faerie Queene*, in which is described

> 'The Battell twixt three Brethren with
> Cambell for Canacee;
> Cambina with true friendships bond
> Doth their long strife agree.'

NOTES TO GROUP G

556. *Boghton-under-Blee:* Boughton-under-Blean.

558. Ms. E. And under-nethe he wered a surplys; the rest, with some variation of spelling, And under that he hadde a whit surplys.

578. *For swoot:* against sweat.

581. *Were:* might be; subject relative omitted.

593. *God geve thee good chaunce:* God give thee good luck.

596. *dar I leye:* I dare lay a wager.

601. *Nat but ynough:* only enough, i.e. a great deal.

602. If ye knew him as well as I do.

607. *but they:* unless they learn it of him.

611. I dare lay in the scales against it.

621. *at me:* of me.

632. *That of his worshipe:* to be construed with *wonder merveillous*, third verse back; that of his dignity careth he so little (in the way of dress).

645. *That that is overdoon:* glossed in Ms. E. Omne quod est nimium & *cetera;* what is overdone will not prove itself aright, will not bear testing; too much of a good thing, etc.; an idea variously expressed in many languages.

652. *Ther-of no fors:* no matter about that.

659. *thise theves by kynde:* these born thieves.

665. *Peter!* by St. Peter; *God geve it harde grace:* curse on it!

688. *Catoun:* Dionysius Cato, author of *Disticha de moribus ad filium* (4th cent.). Tyrwhitt quotes Chaucer's original, lib. i. dist. 17:

> 'Ne cures si quis tacito sermone loquatur;
> Conscius ipse sibi de se putat omnia dici.'

710. For it is a serious matter to me.

721. *never the neer:* never the nearer.

726. *hose:* the close-fitting drawers or breeches are meant.

731. *which:* what, what sort of; Lat. *qualis.*

739. *holde:* regard, consider; *y-do:* done for.

746. Misery likes company.

> 'Men seyn, "to wrecche is consolacioun
> To have an-other felawe in his peyne."'
> — *Troilus and Criseyde*, bk. i. 708, 709.

749. *no charge:* no matter.

752. *oure termes:* our technical terms are so learned and so strange.

762. *papeer:* pepper; Skeat, in the Glossarial Index to the *C. T.* Complete Works, Vol. VI., defines the word *paper;* in his ed. of the Man of Lawes Tale, etc., *pepper.* The other Mss. have papire, papeer, paupere, papere. The word certainly means *pepper.*

768. *esy fir:* quiet fire and brisk also.

838. *Ascaunce:* 'possibly, perhaps; lit. "just as if."' — *Skeat.*

839. *al*, whether.

846. And know he book-learning or know he none, he shall, in fact,

find it all one. Mss. E. and Cm. And; rest, Al, which Skeat adopts, and explains 'whether.'

857. *To tellen al:* to tell all would be beyond the capacity of any book.

861. *al looke he:* although he look never so fiercely (lit. roughly).

874. *it is to seken evere:* it is ever to seek (it being never found).

913. *by tymes:* at times.

921. *chit*, chideth; *halt*, holdeth.

922. *along on the fir makyng:* owing to the way the fire was made.

929. *so theech:* so thrive I.

944. *as now:* just now.

953. *lat me han the wite:* let me have the blame.

971. *By that:* by the time that.

973. *wolde infecte:* subject relative omitted.

975. *Alisaundre:* Alexandria.

1018. *spendyng-silver:* pocket-money, for chance expenses.

1024. *a certeyn:* a certain amount.

1056. *and if:* Ms. E. if that; the rest, and if.

1059. *ye shul wel seen at eye:* ye shall well see at eye, have ocular proof.

1096. *Algates:* at all events, at least.

1103. *hadde:* subj. pt. pl. might have; tense sequence requires have; let your man go for quicksilver, that we have it at once.

1110. *cam anon agayn:* came back immediately.

1112. *And toke:* and delivered.

1134. *Shal make:* the subject relative omitted.

1150. *was not:* the subject relative omitted.

1151. *To blynde:* to blind the priest with.

1171. *terved:* Mss. Hn., Cp. torned, Ms. Cm. ternede, Pt. turned, Ln. tornyd. In the text of Skeat's ed. of The Complete Works, Vol. IV. p. 545, *torned*, but in the Notes, Vol. 5, p. 430, he says, 'for *tornid*, read *terved*, i.e. flayed, skinned; Ms. E. has *terued* (so it may be read).' In the Six-text, it is *terned*, the *u*, as Skeat supposes, being taken for an *n*. See his letter in the *Athenæum*, March 24, 1894.

1174. *heere and there:* in one place and another; there's no telling where he is.

1175. *he abit nowhere:* has no fixed abode.

1185. *by Seint Gile:* by St. Giles, i.e. Ægidius.

1199. *moste nedes:* had necessarily to do.

1221. *What:* why.

1225. *yvele moot he cheeve!* bad luck to him!

1231. *gan it hide:* hid it.

1236. *grope:* feel about.

1244. *halwes:* gen. pl. to be construed with *Goddes* and *moodres; have:* optative subj. pr. pl.

1245. and I their curse, unless, if ye vouchsafe to teach me, I will be yours in all that ever I can.

1261. *to theffect:* to the realization of his desire.

1264. *for a contenaunce:* for appearance sake.

1271. *gan hym dresse:* addressed himself.

1274. *terve:* subj. pr. s., flay him for his falsehood. Mss. Hn., Cp., Ln., Hl. torne; Mss. Cm., Pt. turne. See note 1171.

1277. *That was ordeyned:* that was prepared with that false contrivance.

1278. *relente gan:* melted.

1281. *out yede:* out went, ran out.

1295. *hy the:* hie thee, hasten.

1319. *heyne:* see Glossary.

1320. *Unwityng:* an absolute construction; this priest not knowing of his false craft.

1324. *noght knowynge:* an absolute construction; this priest knowing naught of the thing.

1329. *whil-eer:* erewhile, a little while ago.

1340. *as hem oghte be:* as it behooved them to be.

1357. *No fors:* no matter.

1362. *nere:* subj. pt. s. were not.

1365. *and took:* and delivered them every one to this canon, for this same recipe.

1368. *I kepe han no loos:* I care to have no praise.

1371. *and men knewen:* if men should know.

1374. *ther were:* there would be no two ways about it.

1377. *elles wexe I wood:* may I otherwise lose my wits!

1390. *So ferforth:* to such an extent.

1391. *This multiplying:* meant for a satirical paradox.

1395. *that men:* that one cannot come thereby (acquire it) for any wit that men have nowadays.

1398. *in hir termes:* in their trumpery of learned words.

1402. *lusty game:* pleasant game; used ironically.

1408. *kan they nat:* an interrogative meant to be strongly assertive; certainly they can.

1411. *Never* to thrive were too long a date.

1413. *Bayard the blynde:* the phrase means any old blind horse; *bayard* meant, originally, a *bay* horse.

1414. That goes blindly about and takes no account of danger.

1415. He is as bold to run against a stone as to go around it in the way.

1422. *rape and renne:* Skeat defines, '*seize and clutch*,' and adds: 'the phrase as it stands is meaningless; *rapen* is to hurry, and *rennen* is to run, both verbs being intransitive. But it took the place of the older phrase *repen and rinen*, from A.S. *hrepian and hrinan*, to handle and touch. . . . Briefly, *rape*, properly to hurry (Icel. *hrapa*), is a false substitute for A.S. *hrepian*, allied to G. *raffen;* whilst *renne*, to run, is a false substitute for A.S. *hrinan*, to touch, lay hold of.'

1426. The usual punctuation of this passage is a semicolon or period after *clene*, and a comma after *swithe*. It seems better to connect *And right as swithe* with what precedes than with what follows: For if you do, your thrift is gone full clean, and right quickly.

1428. *Arnold of the Newe Toun:* Arnaldus Villanovanus, author of the *Rosarium Philosophorum*, a treatise on alchemy; born ab. 1235, died 1313, or '14, 'described by the bibliographer Fabricius (Johann Albrecht) as a poet, physician, and philosopher, skilled in chemistry, suspected of magic, hostile to the friars, and on that account more than suspected of heresy.'—*Lounsbury.* He was also in the diplomatic service of the kings of Sicily and Naples. His death took place when he was on his way to Avignon to visit, as a physician, Clement V. This pope died in 1314.

1431. 'The word mortification seems to have been loosely used to denote any change due to chemical action.'—*Skeat.*

1434. *Hermes:* Hermes Trismegistus, i.e. 'thrice great Hermes.' 'To this fabled prophet, priest, and king of early Egypt, who was invented by the first opponents of Christianity as the father of all human knowledge, were attributed numerous works composed at various times. Some of these, which, though produced during the Middle Ages, bore his name, treated of the philosopher's stone and of the making of gold. They fully justified their claim to inspiration and antiquity so far as it rests upon incomprehensibility.'—*Prof. Lounsbury's Studies in Chaucer*, Vol. II. p. 392.

Bacon, in his Advancement of Learning, addressed to King James I, says: 'there is met in your Majesty a rare conjunction, as well of divine and sacred literature, as of profane and human; so as your Majesty standeth invested of that *triplicity*, which in great veneration was ascribed to the ancient Hermes; the power and fortune of a king, the knowledge and illumination of a priest, and the learning and universality of a philosopher.'

Students of Chaucer should not trouble themselves about the *meaning* of the quotation from Hermes, as it is entirely unintelligible, and this fact is a part of Chaucer's satire.

1447. *secree of secrees:* Secreta Secretorum, ascribed to Aristotle, a very popular work during the Middle Ages. 'He who wishes to have a general idea of its character and contents will gain it most easily from reading the seventh book of Gower's "Confessio Amantis." An attentive perusal of that will obviate the necessity of reading the original, and will usually deprive one of the desire.' — *Lounsbury's Studies in Chaucer*, Vol. II. p. 392.

1450. *Senior:* 'The story told of Plato and his disciple in this same tale of the Canon's Yeoman is taken, as Chaucer himself says, from a book called "Senior," though he has substituted the Greek philosopher for the Solomon of the original. The treatise is extant.' — *Lounsbury's Studies in Chaucer*, Vol. II. p. 392. On this Prof. Lounsbury has the following note: 'Fabricius gives the title *Senioris Zadith filii Hamuelis Tabula Chymica.* It was perhaps a translation from the Arabic, and was first printed at Frankfort in 1608.'

1461. *the roote:* 'represents the Latin *radix.* In the Theat. Chem., ii. 463, we read that the philosopher's stone "est *radix*, de quo omnes sapientes tractauerunt."' — *Skeat.*

1469. *But where:* except where it is pleasing.

1470. *and eek:* and also to forbid whomsoever it pleaseth him.

1475. *I rede:* I advise as the best thing to do, to let it go.

1479. *terme of his lyve:* all his life.

1481. *God sende:* God send every true man remedy of whatever evil beset him.

GLOSSARY

a, one; upon a day, in one day, A 703.

a, ah, B 4583.

a, in, A 854, G 782. A.S. on.

abegge, to aby, suffer for, pay for, A 3938.

abeye, to aby, pay for, C 100.

abhomynacions, abominations, B 88.

abit, abideth, G 1175.

aboght, pp. paid for, A 3100.

aboughte, pt. s. atoned for, A 2303.

aboute, about, here and there, A 488.

abrayde, pt. s. started up, B 4198.

abregge, to abridge, shorten, A 2999.

abyde, to submit, A 2650.

abyde, subj. pr. pl. wait; thogh we a time abyde, though we wait awhile, D 979.

abye, to buy off, atone for, pay for, A 4393, C 756, G 694.

achaat, buying, A 571.

achatours, buyers, A 568.

acorded not, was not fitting, A 244; pp. accorded, agreed, A 818.

adoun, down, downwards, A 393; below, A 2995.

adrad, pp. adread, in dread, afraid, A 605.

aferd, pp. afeared, afraid, A 628, B 4109.

afered, pp. afeared, afraid, C 284.

affile, give an edge to, sharpen, make smooth, A 712. Fr. affiler.

affray, n. fray, quarrel, B 1137.

affrayed, pp. afraid, much scared, terrified, B 4468.

afright, pp. affrighted, B 4085.

after, prep. according to, A 125, 341, 347, 731, 3329, F 389.

again, in return, in reply, A 1092.

agayn, again, back, adv. and prep. A 801, B 4599, C 716; against, towards, A 2680, B 3870, 4459, F 53, 57, G 1279, 1342, 1415.

agayns, against, towards; 'rood hym agayns,' rode to meet him, B 999; before, in presence of, C 743.

agast, aghast, A 2341.

ageyn, against, towards, A 1509, F 142; back; come ageyn, return, A 4380.

ago, pp. gone, B 4396, F 626.

agreved, pp. aggrieved, angry, A 2057.

agrief, in grief, in ill part, B 4083.

agrise, to shudder, feel terror, be terrified, C 280.

agryse, to shudder, B 614.

al, although, though, whether, A 734, 744, 2709, 4394, 4396, F 506, G 839, 861.

al, all; al a shire, a whole county, A 584.

al, adv. altogether, wholly, F 597.

alambikes, alembics, G 794.

alauntz, mastiffs, or wolf hounds, A 2148.

albe, albeit, A 297, 2033.

albificacioun, albefaction, G 805.

al day, constantly, F 481.

alderbest, best of all, A 710. A.S. eal, gen. pl. ealra; later forms, alra, alre, aller, alder, the *d* being excrescent.

alderfirst, first of all, F 550.

ale-stake, an alehouse sign, A 667.

algate, always, A 571; anyhow, at any rate, G 904.

algates, in every way, at any rate, at all events, F 246, G 1096.

alight, pp. alighted, A 722, 2189.

alkamystre, alchemist, G 1204.

alle and some, all and some, one and all, A 2187.

allegge, to allege, cite, produce, A 3000.

aller, gen. pl. of all, A 586, 799, 823.

almus dede, almsdeed, B 1156.

al ones, all at one, C 695.

along on, along of, owing to, because of, G 922, 930. A.S. gelang.

al redy, already, A 1041.

als, as, A 170.

amadriades, hamadryads, A 2928.

amalgamyng, amalgamating, forming an amalgam (in a chemical sense), G 771.

amblere, ambler, a horse that ambles, A 469.

amonges, amongst, A 759.

amor vincit omnia, love conquers all things, A 162.

amorwe, amorrow, in the morning, A 822.

amounteth, signifieth, A 2362.

amyddes, amidst, A 2009.

anclee, ancle, A 1660.

and, if, G 601, 1246, 1371.

anglis, angles, F 230.

an-hanged, pp. hanged, B 4252.

anlaas, a short two-edged knife or dagger, A 357.

annueleer, 'a priest employed to say annuals, or anniversary masses, for the dead,' G 1012.

anon, at once, straightway, A 2865, 2869.

a-nyght, at night, A 2007.

apalled, pp. become pale, weakened, enfeebled, A 3053.

apayd, pp. pleased; yvele apayd, displeased, dissatisfied, G 921, 1049.

ape, dupe, gull, fool, G 1313; pl. apes, A 706.

aperceyvynges, perceivings, perceptions, observations, F 286.

apert, open, in public, D 1114.

apertenyng, appertaining, G 785.

apiked, pp. trimmed, adorned, A 365.

appalled, pp. made pale, F 365.

apparaillynge, preparation, A 2913.

areest, arrest, seizure, B 4090.

areste, to stop; 'bigan his hors areste,' stopped his horse: A 827; 'bigan' is used here as 'gan,' more frequently, is used, as a tense auxiliary.

aretted, pp. accounted, A 2729.

argoille, 'crude cream of tartar, deposited as a hard crust on wine casks.' — *Skeat.* G 813.

aright, exactly, A 267; favourably, B 4086.

arm-greet, arm-great, as great as one's arm, A 2145.

armurers, armourers, A 2507.

armypotente, powerful in arms, A 1982.

array, dress, C 47; equipage, display, A 1932

arrayed, pp. arranged, A 2867.

arrerage, arrearage, arrears, A 602.

arrest, arest, 'a support for the spear when couched for the attack,' A 2602.

arresten, to arrest, stop, B 4210.

arrogance, haughtiness, pretension, D 1112.

artow, art thou, C 718, G 664, 1079.

arwes, arrows, A 104, 2080, 2358, B 4120.

arys, imp. s. arise, C 827.

aryve, arrival; landing, disembarkation of troops, A 60.

as, used before an imperative, it imparts an entreaty to the idea of the verb, A 2302, 2317, 2325, B 859, 1061, 4133, F 458, 652.

as, used before adverbs, and adverbial phrases, of time; as for that night, B 4183.

as of, in respect to; as of colours, B 4058

as, where; thider as, thither where, C 749.

ascaunce, 'possibly, perhaps,' G 838.

ascendent, ascendant, horoscope, A 417.

as heere, just here, C 103.

ashamed, pp. put to shame, A 2667.

as now, just now, F 652, G 944, 1019.

as nowthe, as now, just now, A 462.

aspect, aspect (of a planet), A 1087.

asshen, ashes, A 2957, F 255.

assise, assize, session, A 314.

assoillyng, absolution, A 661.

as swithe, quickly, G 1030.

asterte, to escape; that nedely som word hire moste asterte, that of necessity some word would have to escape her, D 968.

astoned, pp. astonied, astonished, A 2361.

a-stored, stored, supplied with stores, A 609.

astronomye, astronomy (astrology), A 414.

aswowne, in a swoon, F 474.

at, from, of, G 621.

atake, to overtake; gan atake, overtook, G 556, 585.

a thre, in three, A 2934.

atones, at once, immediately, B 670, 4524.

atte, at the, B 4203.

atte fulle, at the full, entirely, A 651, 3936.

atte laste, at the last, finally, A 707, 4403, C 844, F 576.

atte leeste weye, at the least way, at least, A 1121.

attemperaunce, temperance, attemperament, C 46.

attempree, temperate, moderate, B 4028.

atwo, in two, B 697.

atwynne, apart, G 1170.

auditour, auditor of accounts, A 594.

aught, adv. by any chance, in any way, B 1034.

aught, n. anything, G 1400.

auncestres, ancestors, D 1160.

aungel, angel, A 1055.

auter, altar, A 2331, 2355.

avaunce, to advance, be to one's advantage, A 246.

avaunt, n. boast, A 227.

avauntour, boaster, B 4107.

avauntyng, boasting, A 3884.

aventure, adventure, accident, chance, hap, fortune, A 25, 844, 1074, 1506, 2357, 2703, 2722, B 4189; risk, G 946; pl. aventures, A 795.

avowe, to avow, declare openly, G 642.

avoy! fie! B 4098. O. Fr. avoi!

avys, advice, consideration, A 786.

avyse, to advise, consider; yet wol we us avyse, yet will we consider with ourselves, B 664.

avysed, pp. advised, put on one's guard, C 690; avysed me, considered with myself, G 572.

avysement, advisement, deliberation, B 86.

awayt, n. watch; have her in awayt, have her in watch, watch her, B 3915.

axe, pr. 1 s. ask, C 24; pr. pl. G 640; imp. s. C 667.

axeth, asketh, F 309.

ay, ever, always, A 63, 233, 572, 646, 3876, B 833, 826, C 14, D 1114, 1144, G 947, 1412.

baar, pt. s. bore, A 108, 111, 237, B 626.

Bacus, Bacchus, i.e. wine, C 58.

badder, worse, F 224.

bake, pp. baken, baked, A 343.

balaunce, balance, scale; 'I dar leye in balaunce,' i.e. I dare pledge, G 611.

bale, harm of any kind, misfortune, sorrow, G 1481.

balled, bald, A 198, 2518.

barbour, barber, barber-surgeon, A 2025.

baren, pt. pl. bore, carried; 'how that we baren us,' how we conducted ourselves, A 721.

bareyne, barren, A 1977.

bar hyrself so faire, bore, or conducted, herself so fairly, B 4062.

barm, bosom or lap, F 631.

barmclooth, lap cloth, apron, A 3236.

baronage, assembly of barons, A 3096.

barres, ornaments, A 329.

batailled, battled, embattled, B 4050.

bauderie, bawdry, A 1926; Skeat defines the word in this place, gaiety, mirth.

baudy, dirty, soiled, G 635.

bayard, originally a bay horse, then, any horse, G 1413.

beautee, beauty, A 1114.

be, pp. been, A 60.

bechen cole, beechen coal, G 460.

bedes, beads, A 159.

beggestere, beggarwoman, A 242.

be war, to be ware, wary, F 490.

beech, beech-wood, G 928.

beede, to offer, proffer, G 1065. A.S. béodan.

beek, beak (of a bird), F 418.

beem, beam (of light), D 868.

been, bees, F 204.

been, to be, A 140; pr. pl. are, G 623.

beer, pt. s. bore, B 722, 4526.

beere, bier, A 2871, 2877, 2900.

beestes, beasts, animals, A 2929.

beete, to mend, repair, A 3927.

beeth, imp. pl. be, G 937.

Belle, the, an inn with the sign of the bell, near the Tabard, in Southwark, A 719.

bemes, trumpets, horns, B 4588.

bene, bean, B 94.

benedicite! bless you! or, bless us! B 4583, G 628.

benigne, genial, F 52.

bent, arched, A 3246.

bente, declivity, slope, A 1981.

ber, imp. s. bear, carry, D 1139.

berd, beard, A 270, 332, 406, 552, 588, 627, 689, B 4110, 4548.

bere, to bear, carry, F 148.

bere, a bear, A 1640; gen. s. beres, A 2142.

bereth hym beste, acquitteth him best, A 796.

berkynge, barking, B 4576.

berme, barm, yeast, G 813.

berne, barn, A 3258; pl. bernes, D 871.

berth, beareth; berth hire on hond, bears her in hand, witnesses falsely against her, B 620.

berye, berry, A 207.

beryng, bearing, behaviour, carriage, C 47.

bet, adv. better, A 241, 4376, B 1091, G 1344.

bete, to beat, flap, B 4512; pr. 1 s. B 3087.

beth, pr. pl. are, A 178, F 648; imp. pl. be, B 4520, C 97, 278, F 598.

betwixe, bewixt, A 277.

beye, to buy, C 845, G 637.

bible, book, in a general sense, G 857.

bi-bledde, pp. be-bled, stained with blood, A 2002.

bifalle, pp. befallen, happened, A 795.

bifil, pt. s. befell, happened, A 19.

biforen-hand, beforehand, G 1317.

biforn, before, in front, A 590; beforehand, ahead, first in the market, A 572.

bigile, to beguile, G 1263.

bigiled, pp. beguiled, G 1385.

biginne, to begin, A 853.

bigyle, to beguile, deceive, B 4618.

biheete, pr. 1 s. promise, G 707.

biheste, n. promise, B 41.

biknewe, pt. pl. acknowledged, confessed, B 4251.

bileve, to remain, stay, for he ne mighte b., because he could not stay, F 583.

biquethe, to bequeath, D 1121; pp. D 1164.

bisette, pt. s. beset, occupied, used, employed, A 279.

biside, near to, in the neighbourhood of, A 445, 620.

bisides, adv. aside, G 1416.

bisily, attentively, in an absorbed way, B 1095.

bismotered, pp. besmutted, A 76.

bisoghte, pp. besought.

bisoughte, pt. s. besought, entreated, B 1094.

bistad, pp. bestead, beset, B 649.

bisy, busy, attentive, A 1491, F 509.

bisye hym, lat no man, let no man busy (trouble) himself, G 1442.

bisyed hym, pt. s. busied himself, G 1146.

bisynesse, the state of being busy or occupied; care, diligence, C 56; anxiety, care, A 1928.

bitone, bittern, the bird so-called; called also bumble, from the sound it makes, D 972.

bitrayseth, betrayeth, C 92.

bityde, to betide, happen, G 697.

bitymes, betimes, soon, G 1008.

bit, biddeth, A 187.

biwaille, to bewail, B 3877.

biwreye, to betray, C 823; imp. s. D 974.

blankmanger, a fricasse of capon, etc., A 387.

blent, pr. s. blinds, deceives, G 1391; pp. G 1077.

blered, bleared, dimmed, deceived, G 730.

bleryng, blearing, dimming, blurring (the sight); bleryng of a proud milleres eye, deceiving, imposing upon, a proud miller, A 3865.

blew, blue, A 564.

blewe, blue, F 644.

bleynte, pt. s. blenched, started back, A 1078.

blissed hire, crossed herself, B 868.

blondren, pr. pl. blunder, G 670.

blondreth, goes blindly about, G 1414.

blynde, to blind, deceive, G 1151.

blynne, to cease, G 1171.

blyve, quickly, A 2697.

bocher, butcher, A 2025.

boghte, pt. s. bought, A 2088; boghte agayn, bought back, redeemed, C 766.

boille, to boil, A 380.

bokeleer, buckler, A 668.

bokeler, buckler, A 471, 558, 3266.

bokelynge, buckling, A 2503.

bolle, bowl, G 1210.

boles, bulls, A 2139, B 4125.

boles galle, bull's gall, G 797.

bombleth, hums, as the bumblebee and the bittern, which is called also bumble, D 972.

bond, band, F 131.

bood, pt. s. bided, stayed, A 4399.

boold, bold, A 458.

boole armonyak, Armenian clay, G 790.

boone, boon, prayer, petition, 2669.

boond, pt. s. bound, B 634.

boos, boss (of a shield), A 3266.

boost, boast, boasting, bravado, C 764.

boote, remedy, A 424, F 154, G 1481.

boras, borax, A 630.

bord, table, A 52.

bore, pp. born, A 3891.

boren, pp. born, D 1153.

borwe, n. pledge, F 596.

borwe, to borrow, A 4417.

borwed, pt. s. borrowed, C 871.

botelles, bottles, C 871.

botels, bottles, C 877.

botme, bottom, G 1321.

bountee, goodness, kindness, general worth, C 112, D 1160.

bountevous, bounteous, bountiful, C 110.

bour, inner room, B 4022.

bourde, pr. 1 s. jest, C 778.

bowes, boughs, A 642, 2917.

box, boxwood, B 4588.

boydekyns, bodkins, daggers, B 3892, 3897.

bracer, a bowman's arm-guard, A 111.

bragot, 'a liquor made of ale and honey fermented, with spices,' A 3261.

bras, brass, B 4588.

brast, pt. s. burst, B 697, 4408.

brat (Ms. E. only; the others, **bak**), a coarse garment, cloak, G 881; the other word, **bak**, means a covering for the back.

brat ful, brim full, chock full, choke full, A 2164.

brawnes, muscles, A 2135.

brede, breadth, A 1970, 2916.

breed, bread, A 341.

breem, bream, a kind of fish, A 350.

brek, imp. s. break, B 3090.

breke, to break, A 551; subj. pt. s. B 4578.

brend, pp. burnished, A 2162, 2896; burned, B 4555.

brende, pt. s. burned, B 4558.

brenne, to burn, A 2867, D 1142, G 1192; pr. pl. A 2331, 2355; subj. pr. s. G 1423.

brennyng, burning, G 802; brennynge, A 2000, 2338.

brent, pp. burnt, A 2957, G 759.

brente, pt. s. burned, A 2946, 2950.

brest, pr. s. bursts, A 2610.

brest, breast, B 1028.

bresten, to burst, A 1980.

bret-ful, brim-full, A 687.

bretherhed, a religious brotherhood, A 510.

breyde, to start up, awake, F 477.

breyde, pt. s. drew, B 837.

briddes, birds, A 2929.

brighte, brightly, A 1493.

bringeth, imp. pl. bring, G 1210.

brode, adj. broad, A 2917.

brode, adv. broadly, openly, plainly, A 739, G 1420.

brondes, brands, A 2338.

brood, broad, A 471, 549, 553, 3243.

broste, pt. pl. burst, B 671.

brother, gen. s. brother's, A 3084, G 1432.

brouke, to brook, enjoy the use of, B 4490.

browdynge, embroidery, A 2498.

browes, eyebrows, A 3245.

broyded, pp. braided, A 1049.

broyden, pp. broidered, embroidered, A 3238.

brustles, bristles, A 556.

brybe, to rob or steal, A 4417.

brymstoon, brimstone, A 629.

brynge, imp. pl. bring, G 1207.

burdoun, bass; stif b., strong bass, A 673.

burgeys, burgess, citizen, A 369, 754.

burned, pp. burnished, A 1983, B 4054.

busk, bush, A 2013.

but, unless, A 782, 1120, 3005, 3948, C 741, F 361, G 607, 953, 984, 1432; and yet, A 701.

but that, except that, A 3002.

but if, unless, A 351, 582, 656, 3871, B 636, 3103, 3105, 3900, G 910, 1443.

by, according to; 'by foreward and by composicioun,' according to compact and agreement, A 848; 'by his free assent,' A 852; respecting, concerning, A 2021, G 1005.

by that, by the time that, G 971.

byjaped, pp. tricked, G 1385.

byle, bill (of a fowl or bird), B 4051.

bynne, bin, chest, A 593.

by time, betimes, in due season, A 2575.

by tymes, at times, G 913.

by weste, to the west, westward, A 388.

byt, biddeth, F 291.

by thoght, pp. minded, A 767.

byynge, buying, A 569.

caas, law cases, A 323.

caas, case (for arrows), quiver, A 2358, 2896.

calcenyng, calcining, G 771.

cam, pt. s. came, A 2882.

camuse, flat, low and concave, A 3934.

cantel, portion, A 3008.

capouns, capons, C 856.

care, sorrow, A 2072.

careyne, carrion, carcase, corpse, A 2013.

carf, pt. s. carved, A 100.

carieden, pt. pl. carried, G 1219.

carl, churl, A 545.

caroles, carols, songs accompanied with dancing, A 1931.

carpe, to talk, chatter, A 474.

carte, chariot, car, A 2041.

caryeden, pt. pl. carried, A 2900.

cas, accident, chance, A 844.

cas, case, arrow-case, quiver, A 2080.

cast, considereth, A 2854; pp. determined upon, planned, C 880.

caste, pr. 1 s. judge, suppose, A 2172; pp. determined upon, B 3891; pt. s. cast (about), A 2171.

casteth, takes account of; and peril casteth noon, G 1414.

casteth him, devotes himself, G 738.

catel, property, means, A 373, 540, B 4017.

ceint, cincture, girdle, A 329.

celle, religious house, A 172.

cered, pp. waxed, G 808.

certes, certainly, surely, A 1265, G 594.

certeyn, certain, sure, fixed, A 815, 2993; pl. certeyne, A 2996.

certeyn, adv. certainly, A 375, 451.

ceruce, ceruse, white lead, A 630.

cesse, to cease, B 1066.

ceynt, cincture, girdle, A 3235.

chaar, car, chariot, A 2138, 2148, F 671.

chaffare, business, traffic, A 4389; line of business, G 1421.

champartie, partnership in power, A 1949.

champioun, champion, combatant, wrestler, A 239.

chanones, canon's, G 1196.

chanoun, canon, G 573.

chaped, capped, A 366; chape, the metal plate or tip which protects the end of a sheath or scabbard, belt, etc.

chapeleyne, chaplain, A 164.

chapman, merchant or supercargo, A 397.

charge, care, undertaking, A 733; weight, import, F 359; no charge, no matter, G 749.

charitable, loving, kind, A 143.

chasted, pp. chastened, subdued, 491.

chasteyn, chestnut, A 2922.

chaunce, happening, B 1045; luck; God geve thee good chaunce, G 593.

chaunge, to exchange, C 734.

chaunging, changing, A 1647.

chaunterie for soules, 'an endowment or foundation for the chanting of masses and offering of prayers, commonly for the founder,' A 510.

cheere, face, countenance, expression of countenance, A 857, 2897, G 1233, F 103, 545; behaviour, manner, A 139; appearance, A 728; expression of friendliness, B 1002.

cheeve, to succeed; yvele moot he cheeve, bad luck to him, G 1225.

chekes, cheeks, A 633.

cherisseth, imp. pl. cherish, F 353.

cherl, churl, a base, low fellow, D 1158; pl. cherles, B 4599.

cherubynnes, cherub's, A 624.

cheste, clothes-chest, C 734.

chevyssaunce, borrowing transactions, A 282.

cheyne, chain, A 2988.

chiere, cheer, countenance, A 2586; welcome, entertainment, A 747.

chiknes, chickens, A 380.

chirche, church, A 3312.

chirkyng, a jumble of harsh, shrill cries, A 2004.

chit, chideth, G 921.

chiteren, to chatter, G 1397.

chitteryng, chirping, A 3258.

chivalrie, cavalry, troops of horse, B 3871.

chymbe, chimb (also chime, and chine), the edge or rim of a cask, formed by the projecting ends of the staves, A 3895.

chymbe, to chime (as a bell), A 3896.

chyvachie, a cavalry expedition, A 85.

citee, city, A 1066.

citole, a stringed musical instrument, A 1959.

citrinacioun, citronising, G 816.

citryn, citrine, pale greenish-yellow, A 2167.

clad, pp. clothed, bound, A 294.

clappe, to talk noisily, babble, G 965.

clateren, pr. pl. clatter, A 2359.

claterynge, clattering, A 2954.

clayme, subj. pr. pl. claim.

cleer, clear, A 1062.

cleere, clearly, A 170, 2331.

clene, adv. clean, wholly, entirely, F 626, G 625, 1425.

clennesse, cleanness (of life), A 506.

clense, to cleanse, A 631.

cleped, pt. s. called, F 374; pp. A 121, 269, 2044, B 61, 725, F 11, 31.

clepen, pr. pl. call, A 620.

clepeth, pr. s. calls, F 382.

clergial, clerkly, learned, G 752.

clerk, scholar, A 285, 480; pl. clerkes, scholars, writers, G 646.

clerkis, pl. scholars, learned men, B 4425.

clippe, to cut hair, A 3326.

clobbed, adj. clubbed, B 3088.

cloke, cloak, A 157.

cloos, close, secret, G 1369.

clos, n. close, enclosure, yard, B 4550.

clote-leef, burdock leaf, G 577.

cloysterer, an inmate of a cloister, a monk, A 259.

coagulat, pp. coagulated, clotted, G 811.

cofre, coffer, money box, A 298.

cokkow, cuckoo, A 1930.

colblak, coal black, A 2142, 3240.

colde, cold, sad, A 1919; 'baneful, fatal,' B 4446.

cole, coal, A 2692, G 809.

coler, collar, A 3239, 3242.

colered, pp. collared, with collars, A 2152.

colerik, choleric, bilious, irascible, A 587; causing choler or anger, F 51.

col fox, coal-fox, black fox, B 4405. 'The old explanation of *col-fox* as meaning "deceitful fox" is difficult to establish, and is now unnecessary.' — *Skeat.*

colpons, shreds, A 679.

colpons, logs, billets, A 2867.

combust, pp. burnt, G 811.

cometh, imp. pl. come, A 839.

commune, to converse, G 982.

commune, common; in commune, in common, generally, A 1251.

communes, commoners, A 2509.

compaignable, companionable, sociable, B 4062.

compassyng, circumventing, scheming, contriving, plotting, A 1996.

compeer, crony, A 670.

compier, compeer, fellow rascal, A 4419.

complecciouns, physical temperaments, B 4114.

compleint, complaint, A 2012.

composicioun, agreement, A 848, 2651.

comth, cometh, C 781.

conclude, to succeed, G 773.

concluden, to succeed, G 849.

condescende, to come down to, F 407.

condicioun, condition, disposition, character, quality, A 38, C 41, G 1039.

confiture, a make-up, mixture, C 862

confort, comfort, A 773, 776.

conforteth, comforteth, A 2716.

conscience, sensitiveness, sympathy, pity, A 142, 150.

conseil, a secret, C 819.

conserve, subj. pr. s. preserve, A 2329.

constellacioun, constellation, 'a conjunction of stars as affecting the destinies of men,' A 1088; so the word here has the force of fortune, fate, destiny.

contek, contest, contention, strife, A 2003; pl. contekes, B 4122.

contenaunce, countenance, A 2010; appearance sake, G 1264; pl. contenaunces, countenances, looks, F 284.

contree, country, part of the country, A 340, 2137.

convoyed, pt. s. accompanied on the way, A 2737.

coome, pt. pl. came, G 1220.

cope, cop, top, A 554.

cope, a semicircular, ecclesiastical cloak, A 260.

coppe, cup, A 134; pl. coppes, A 2948, 3928.

corage, heart, A 22; courage, heart, spirit, A 1945; pl. corages, hearts, A 11.

coroune, crown, A 2875.

corouned, pp. crowned, supreme, F 526.

corpus bones, B 3096. See note.

corrumpable, corruptible, A 3010.

cors, corpse, C 665, 668.

cosyn, adj. cousin, allied to, in keeping with, A 742.

cote, coat, A 328, 564.

cote-armure, coat-armour, A 2140, 2160; pl. cote armures, A 2500.

couched, pt. s. laid, G 1157, 1179; pp. laid, A 2933, G 1182, 1200; inlaid, A 2161.

couchen, to lay, G 1152.

coude, pt. s. knew, A 327.

countour, auditor of accounts, A 359.

countrefete, to counterfeit, in a good sense, imitate, A 139.

courseres, coursers, steeds, A 2501.

courtepy, short cloak (or cape, perhaps) of coarse cloth, A 290.

coveitise, covetousness, G 1077.

covent, convent, G 1007.

coverchief, kerchief, B 837; pl. coverchiefs, A 453.

covered, pp. spread with food and drink of various kinds, A 354.

covyne, deceit, trickery, artifice; lit. 'a deceitful agreement between two parties to prejudice a third.' — *Skeat.* A 604.

cowardye, cowardice, A 2730.

craft, skill, way of doing a thing, F 185; trickery, fraud, imposture, A 692.

craft of rynges, ring-craft, F 249.

crafty, skilful, clever, G 1290.

craftily, skilfully, B 48.

crased, pp. cracked, G 934.

cridestow, criedst thou, A 1083.

crispe, crisp, curly, A 2165.

cristen, Christian, A 55.

croper, crupper, G 566.

croppes, crops, tops, shoots, buds, A 8.

croslets, crucibles, G 793.

crosselet, crucible, G 1117, 1147, 1153.

croys, n. cross, A 699, B 844.

crul, curly, A 3314.

crulle, pl. curly, A 81.

cryke, creek, inlet, harbour, A 409.

cucurbites, flasks for distilling, G 794.

cure, care, A 303, 2853, C 22.

curious, skilful, A 577.

cursen, to curse, A 486.

cut, lot, A 835, C 793, 794, 795.

daliaunce, gossip, A 211; entertaining discourse, G 592; pl. daliaunces, dallyings, fondlings, C 66.

dampned, pp. condemned, B 1110, C 88.

dar, pr. 1 s. dare, G 596.

darreyne, to fight out, contest, decide by combat, A 1631.

darst, darest, B 3102.

daun, dan, a common M.E. title of respect, derived remotely from Lat. dominus, A 2673, 2891, B 4161, 4502, 4524.

daunce, the olde, the old game, the old way of love, C 79.
daunger, jurisdiction, control, A 663.
daungerous, imperious, domineering, forbidding, A 517.
dawe, to dawn, B 3872.
dawenynge, dawning, daybreak, B 4072.
dayerye, dairy, A 597; pl. dayeryes, D 871.
dayesye, daisy, A 332.
debaat, strife, G 1389.
debonaire, Fr. of good air, kind, gracious, courteous, affable, B 4061.
dede, deed, A 742.
deduyt, pleasure, A 2177.
deed, dead, A 145, 148, 1122, 1644, D 1156.
deedly, deadly, A 1082.
deef, deaf, A 446.
deel, deal, part, bit, B 4024.
deelen with, to have to do with, A 247.
deeme, to judge, suppose, B 1091.
deere, dearly, A 3100, C 100, G 694.
dees, dice, C 467, 834.
deeth, death, A 3892; the deeth, pestilence, plague, A 605; but perhaps it means simply death; 'they were afraid as death of him.'
defaute, default, omission of something which ought to have been done, G 954.
deffende, to forbid, G 1470.
degree, rank, A 2735.
degrees, steps or rising seats, A 2579.
deigned, pt. s. used impersonally; hym deigned nat, B 4371.
delt, pt. s. dealt, G 1074.
delve, to dig, A 536.
delyvere, active, nimble, A 84.
delyverly, adroitly, quickly, B 4606.
deme, to judge, suppose, B 1038, G 595.
demed, pt. s. judged, supposed, F 563, G 573, 1202; pt. pl. F 202.
demen, pr. pl. judge, F 224.
demeth, pr. s. supposeth, G 689; imp. pl. suppose, think, G 993.
depardieux (de part Dieu), on the part of God, in God's name; certainly, B 39.
departed, pp. divided, C 812, 814, 831.
departen, to part, separate, B 4183.
depeynted, pp. depicted, painted, A 2027, 2031, 2034, 2037, 2049, 2054.
depper, adv. deeper, more deeply, B 630.
dere, to injure, wound, F 240.
derke, dark, A 1995.
derkeste, darkest, D 1139.
descensories, 'vessels used in chemistry for extracting oils, per descensum.'—*Tyrwhitt.* G 792.
desclaundre, pr. 1 s. slander, G 993.
desclaundred, pp. slandered, B 674.
desdeyn, disdain, A 789.
desirous, eager, ardent, zealous, F 23.
despit, despite, dishonour, B 699.
despitous, arbitrarily severe, pitiless, uncompassionate, A 516.

desport, disport, playfulness, gaiety, A 137; sport, amusement, G 592.

dette, debt, B 41, 42.

dettelees, debtless, free from debt, A 582.

devys, decision, direction, A 816.

devyse, speak of, tell, A 34; describe, A 1048; to devise, conceive, A 1254; describe, relate, A 3883, B 613, 3892, 4228, F 65, 279, G 1223.

deyde, pt. s. died, F 438.

deye, dairywoman, B 4036.

deye, to die, A 3034; pr. 1 s. B 4096.

deynous, haughty, disdainful, A 3941.

deynté, adj. dainty, F 70.

deyntee, adj. dainty, B 4025; valuable, of a fine breed, A 168.

deyntees, dainties, delicacies, A 346.

deys, dais, A 370, F 59.

dight, pp. dressed, A 1041; prepared, A 1630.

dighte, to dight, prepare; I moot me dighte, I must prepare myself to go, B 3104.

digne, worthy, A 141; honoured, C 695; haughty, repellent, A 517.

dirryved, pp. derived, A 3038.

dirryveth, deriveth, is derived, A 3006.

dischevelee, dishevelled, A 683.

disconfiture, defeat, A 2721.

disconfort, discomfort, misery, A 2010.

disconforten, to discomfort, distress, A 2704.

disconfitynge, discomfiture, A 2719.

discovere, to reveal, G 1465.

discovered, pp. revealed, G 1468.

discoverest, uncoverest, revealest, G 696.

discryve, to describe, F 424.

discryven, to describe, F 40.

disese = dis-ease, malease, discomfort, trouble, distress, F 467, B 616, G 747.

disfigure, disfigurement, deformity, D 960.

disherited, pp. disinherited, dispossessed, A 2926.

disjoynt, disadvantage, A 2962.

dispence, expense, expenditure, A 441.

dispense, expense, expenditure, A 1928, 4388.

disport, sport, amusement, diversion, A 775.

disposicioun, position, in an astrological sense, A 1087.

disposicioun, disposal, ordering, management, A 2364.

dissevere, to separate, part, G 875.

dissymulynges, dissimulations, F 285.

divisioun, discord, variance, A 2024.

divisynge, arranging, fixing, adjusting, A 2496.

divynynge, divining, predicting, surmising, A 2521.

do, to cause; wol do me slee, will cause me to slay, B 3107; thou shalt na moore do me to synge, B 4610.

do, imp. s.; do hange me by the hals, cause to hang, have me hanged by the neck, G 1029; do fecche, cause to fetch, B 662;

do thilke carte arresten, cause to stop that same cart, B 4210; pp. done; B 698.

doctrine, teaching, instruction, B 4632.

dogges, dogs, B 3089.

doghtren, daughters, B 4019.

doked, pp. docked, cut short, A 590.

dokes, ducks, B 4580.

dong, dung, A 530.

dongeoun, donjon, the chief tower of a castle, the keep, A 1057.

doomes, judgments, decisions, A 323.

doon, pr. pl. do, A 268.

doon, to cause; men wolde . . . doon us honge, men would cause us to hang, C 790; doon cryen, to have, or to be, cried, or announced, F 46.

doone, to, dat. inf. to do, be done, G 932.

dooth, causeth; dooth hem to reste, A 2621; dooth forth come, causeth forth to come, B 724; wyn and youthe dooth Venus encresse, C 59.

dorste, pt. s. durst, A 227, 454, D 969; pt. pl. B 4108.

doten, to dote, be foolish, act foolishly, G 983.

doublenesse, duplicity, F 543, 556, G 1300.

doughty, valiant, F 11, 338.

doumb, dumb, silent, A 774, B 1055.

doute, out of, without doubt, certainly, indeed, A 487, D 978.

doutelees, without doubt, certainly, A 2667, B 91, G 1435.

dowves, doves, A 1962.

drawe, pp. drawn, A 396.

draweth, imp. pl. draw, A 835, 838.

drecched, pp. vexed, troubled, B 4077.

drede, n. dread, A 1998; doubt, B 869, G 1229.

dreden, to be afraid, B 4119.

dresse, gan hym, prepared himself, B 1100; addressed himself, G 1271; pr. pl. address themselves, turn to go, F 290.

drenched, pp. drowned, lost, G 949.

dreye, dry, A 3024.

dreynte, pp. drenched, drowned, B 69.

drogte, drought, A 595.

droghte, drought, F 118.

dronke, pp. drunken, A 1261, 1262, 1264.

dronken, pt. pl. drank, A 820.

drough, pt. s. drew, G 685.

drouped, pt. pl. drooped, A 107.

duetee, duty, A 3060.

dulleth, makes dull, (perhaps) saddens, G 1172.

dure, to last, B 1078.

duszeyne, dozen, A 578.

dwelle, to remain, stay, A 2354.

dyamauntz, diamonds, A 2147.

dyapred, pp. ornamented with figures of various devices, A 2158.

dyde, pt. s. died, F 11; subj. pt. s. would die, D 965.

dye, subj. pr. s. die, D 1145.

dyere, dyer, A 362.

dyke, to ditch, A 536.

dyner, dinner, B 1094, 1118.

dys, dice, A 4384.

dyvyne, adj. divine, A 122.

dyvynynge, predicting, surmising, A 2515.

ecclesiaste, ecclesiastic, A 708.

echon, each one, A 820.

eek, eke, also, moreover, besides, A 5, 41, 171, 199, 217, 489.

eelde, eld, old age, A 3885.

eet, pt. s. ate, A 2048, B 4023.

eft, again, F 631, G 1263.

eft-soone, soon after; hereafter, G 993.

eggement, incitement, B 832.

egremoyne, agrimony, G 800.

elles, else, A 375, 735, B 1064, G 1377.

elvysshe, elfish, strange, mysterious, in an ironic sense, G 751, 842.

embrouded, pp. embroidered, A 89.

empoisonyng, n. poisoning, C 891.

empoysonere, poisoner, C 894.

emprise, enterprise, undertaking, A 2540, G 605.

empte, to empty, G 741.

empten, to empty, G 1404.

enbibyng, imbibing, absorption, G 814.

enchesoun, occasion, F 456.

enclyne, to incline, be disposed, B 1082; to bow, B 3092.

encombred, pp. encumbered, A 508.

encorporyng, incorporation, G 815.

encrees, n. increase, A 2184.

encresse, to increase, B 1068, C 59.

endelong, from end to end, A 2678; all along, F 416.

endetted, pp. indebted, in debt, G 734.

endite, to write, dictate, A 325; indite, compose, B 4397.

endure, to continue, remain, G 947.

enformed, pp. informed, F 335.

engendrid, pp. engendered, begotten, produced, A 2997.

engendren, pr. pl. engender, B 4113.

engyned, pp. racked, tortured, B 4250.

enluting, coating with clay, G 766.

enoynt, pp. anointed, A 199, 2961.

enquere, to inquire, search into, B 629.

ensample, example, A 496, 505, 520, 2039; pl. ensamples, A 1953.

entendeth, intends, purposes, D 1114.

entente, intent, purpose, B 40, 824, 867, 4613, C 88, 849, F 400, G 998, 1306.

entree, entrance, 1983.

entuned, pp. intoned, A 123.

envyned, pp. supplied with wine, A 342.

er, ere, A 36; 835.

ercedekenes, archdeacon's, A 655.

ere, ear, F 316; pl. eres, D 954.

erles, earls, A 2182.

erly, early, A 809.

erys, ears, A 556, 589.

eschaunge, exchange, A 278.

eschue, to eschew, avoid, A 3043.

ese, ease, entertainment, amusement, A 768; delight, B 4487, G 746.

esed, pp. entertained, accommodated, A 29; set at ease, relieved, A 2670.

esily, easily, comfortably, A 469.

espye, to espy; gan espye, espied, A 1112.

espye, n. spy, C 755.

estaat, state, condition; in greet estaat, in fine condition (well fed and well groomed), A 203.

estaatly, stately, dignified, B 3902. Skeat defines the word here, 'suitable to one's estate.'

estat, estate, state, condition, A 522.

estatlich, stately, dignified, A 140.

estatly, stately, dignified, A 281.

estres, 'the inner parts of a building,' A 1971.

esy, easy; esy fir, and smart also, quiet fire, and a brisk also, G 768; esy of dispence, moderate in expenditure, A 441.

eterne, eternal, A 1109.

evaungiles, gospels, B 666.

evene, moderate, average; evene lengthe, medium height, A 83; even, without variation, A 2588.

evene, evenly, A 2593; closely, A 1060.

evere in oon, constantly in the same way, F 417.

everich, every, A 241, 371; each, B 1004.

everich a, every one, A 733.

everichon, every one, A 747, G 1365.

everichoon, every one, B 3089, G 960.

every deel, every deal or part, A 368.

everychon, every one, A 31.

everychoon, every one, G 1464.

ew, yew, A 2923.

exametron, hexameter, B 3169.

ey, egg, B 4035, G 806.

eyen, pl. eyes, A 201, 625, 753, B 661, 4095.

eyleth, aileth, A 1081.

eyr, air, A 2992.

facound, speech, C. 50.

facultee, faculty; 'as by his facultee,' according to his own estimate of his importance in the world, A 244.

fader, gen. father's, A 781, G 829.

fadme, gen. pl. of fathoms, A 2916.

fadres, father's, B 861.

failleth, fails, F 167.

fair langage, elegant small talk, A 211.

faire, adv. fairly, A 124, 273, 539, 606, 2659, 2697, B 4397, D 1142.

fairer, more respectable, A 754.

faïrye, inhabitants of fairyland, D 859; fairyland, F 96; used as a collective noun, bands of fairies, D 859; a product of magic, F 201.

fairness, fairness (of life), A 519.

faldyng, coarse serge cloth, A 391.

falle, to happen, B 4185; pp. fallen, A 2930; happened, A 324, 2703, B 4185.

falsed, pp. falsified, F 627.

famulier, familiar, as one of the family, A 215.

fanne, fan, A 3315.

fantome, phantom, fantasy, illusion, B 1037.

fareth weel, imp. pl. farewell, B 1159.

farsed, pp. crammed, stuffed, A 233.

faste by, close by, A 719, D 970.

faucon, falcon, F 411.

faught, pt. s. fought, A 399.

fayn, adj. fain, glad, A 2707.

fayn, adv. fain, gladly, A 1257, B 41, C 857, B 4488.

fecche, to fetch, B 662; subj. s. opt. B 1064, G 1159.

fee symple, 'the most absolute form of possession of an estate,' A 319. 'The meaning here may be either (literally) that the Sergeant could overcome all restrictions on ownership, or (metaphorically) that he could carry all before him.' — *Pollard.*

feend, fiend, B 1064, 4476.

feendly, fiendlike, devilish, G 1303.

feere, fear, A 2344.

feeste, n. feast, A 2483, B 1010.

feestlych, festive, F 281.

felawe, fellow, associate, A 395, 653, 1624.

felaweshipe, fellowship, company, A 474.

feld, pp. felled, cut down, A 2924.

fen, 'the Arabic name of a part or section of Avicenna's Book of the Canon of medicine,' C 890.

fer, far, A 388, 3921, B 658, 3872, 4187.

ferde, pt. s. fared, F 461.

ferden, pt. pl. fared, behaved, A 1647.

fered, pp. feared, frightened, B 4576, G 924.

fereful, used subjectively, full of fear, G 660.

ferforth, farforth; as ferforth as, as far as, B 1099; to such an extent, to that degree, G 1390.

fermacies, pharmacies, A 2713.

fern, long ago; so fern, F 256.

fern-asshen, fern-ashes, F 254.

ferne = ferrene, distant; ferne halwes, distant saints, i.e. shrines, A 14.

ferre, farrer, farther, A 2060.

ferrer, farrer, farther, A 835.

ferreste, the farthest off, A 494.

ferthe, fourth, B 823.

ferthing, farthing, fourth part; any small quantity, morsel, A 134; some trifle or other, A 255.

fest, fist, C 802.

feste, n. feast, B 1007; pl. festes, A 1931.

festeiynge, feasting, F 345.

festne, to fasten, A 195.

fet, pp. fetched, brought, A 819, 2527, B 667, F 276.

fetisly, elegantly, A 124, 273; neatly, trimly, A 3319.

fette, pt. s. fetched, G 1365.

fetys, neatly made, A 157.

feyne, to feign, A 736, F 510; pt. s. feyned, C 62, F 524; pp. A 705.

feynte, subj. pr. s. faint, sink, G 753.

fiers, fierce, A 1945, 2012.

fighteth, imp. pl. fight, A 2559.

figure, astrological prefigurement, A 2035.

fil, pt. s. fell, A 845, B 670, 989, F 473, 570; happened, A 1033, B 4394, 4531; pt. pl. fille, A 2666, F 238; subj. pt. s. A 131.

filet, fillet, head-band, A 3243.

fir, fire, A 1502, G 1339.

firy, fiery, A 1493, 1922.

fithele, fiddle, A 296.

fix, pp. fixed, set, solidified, G 779.

flatour, flatterer, B 4515.

flaugh, pt. s. flew, B 4421.

fledden, pt. pl. fled, A 2930.

fleen, to flee, C 63.

fleigh, pt. s. fled, B 3879; flew, B 4529, 4607.

flekked, pp. flecked, spotted, G 565.

fletynge, floating, A 1956.

flex, flax, A 676.

flikerynge, fluttering, A 1962.

flok, flock, A 824.

floryn, florin, a silver coin, A 2088.

flotery, wavy, flowing, A 2883.

flour, flower, B 1090.

flour-de-lys, Fr. fleur-de-lis, lily-flower, A 238.

flowen, pt. pl. flew, B 4581

floytynge, fluting, A 91.

fly, pt. s. flew, B 4362.

folwed, pt. s. followed, A 528.

folwen, to follow, imitate, D 1156.

fond, pt. s. found, A 701, 4389.

fonde, to try, G 951.

fontstoon, baptismal font, B 723.

foo, foe, B 3913.

foom, foam, A 1659, G 564, 565.

foon, foes, B 3896.

foond, pt. s. found, A 653, 4390, C 847; supported, B 4019.

foot mantel, A 472. See note.

for, the intoned causal, in the sense of because (the modern causal, *for*, is always proclitic), A 443, 4415, C 77, 721, D 1109, 1153, F 73, 74, 256, 583, G 641.

for, in order that, A 2879, B 3905, F 102.

for, against, in spite of; 'for al his strengthe,' A 2645; against (in the sense of protecting or shielding), G 578; 'for any thing,' against, in opposition to, anything, A 276.

forbeede, subj. pr. s. opt. forbid; God it forbeede, G 1375.

for black, by reason of blackness, A 2144; for age, A 3053, 3867; colblak, for old, i.e. coal black by reason of age, A 2142; *for* is generally understood here as an intensive, *for-old* meaning very old.

for me, so far as I am concerned, A 2924, F 357.

for that, because, A 2068, B 4504.

force, by, perforce, A 2554.

for-dronke, pp. very drunk, C 674.

fordryed, very dry, dried up, F 409.

foreward, compact, agreement, A 829, 848, 852.

for-fered, pp. much alarmed, F 527.

forlete, to give up, forego, lose, C 864.

forn-cast, pp. premeditated, B 4407.

forneys, furnace, A 202, 559.

forpyned, tormented; the prefix for is intensive; 'a forpyned goost,' is one that has had an excessive dose of purgatory, A 205.

fors, force; no fors, no matter, B 4131, G 652, 1019, 1357.

forster, forester, A 117.

forsaketh, imp. pl. forsake, C 286.

for sothe, forsooth, A 283.

fortunen, to presage, A 417.

forward, agreement, A 33, 2619, B 40.

forwoot, foreknows, B 4424.

for-wrapped, pp. wrapped up, C 718.

fother, cart-load, A 530.

foundred, pt. s. stumbled, A 2687.

fowel, fowl, bird, A 190; pl. foweles, A 9, F 398.

foyne, to thrust, A 2550.

foynen, pr. pl. thrust, A 1654.

foyneth, thrusteth, A 2615.

frakenes, freckles, A 2169.

frankeleyn, franklin, freeholder, country gentleman, A 331; pl. frankeleyns, A 216.

fredom, freedom, liberality, A 46.

freend, friend, A 670.

freendlich, friendly, A 2680.

freeten, pp. devoured, A 2068.

freletee, frailty, C 78.

fremde, foreign, F 429.

frere, friar, A 621.

freten, to devour, A 2019.

fro, from, A 397, 692, 801.

fruit, consequence, result, F 74.

fulfild, pp. filled full, B 660, C 3, D 859.

fulfille, to fill full; lustes all fulfille, gratify desires to the full, C 833.

fulsomnesse, overfulness, excess, F 405.

fume, vapour from an overloaded stomach, B 4114.

fumositee, fumosity, the fumes of wine drinking, F 358.

funeral, funereal, A 2864.

furial pyne, raging pain, F 445.

fy, interj. fie! B 4098.

fyled, pp. filed, made smooth, A 2152.

fyn, end, B. 3884.

fynch, finch, a kind of bird, A 652.

fynde, to find, invent, A 736; pr. pl. **fynden**, find, discover, A 1627.

fyne, to cease, D 1136.

fyne of ground, fine in texture, A 453.

fyr-reed, fire-red, A 624.

Fyssh, Fish, the constellation, F 273.

gadered, pp. gathered, A 2183.

gadereth, gathereth, A 1053.

gadrede, pt. s. gathered, A 824.

gaf, pt. s. gave, A 424, 496, 600.

gaillard, gay, sprightly, A 4367.

galle, gall, G 797.

galoche, shoe, patten, F 555.

galpyng, gaping, F 350; pl. galpynge, F 354.

galyngale, sweet cyperus root, A 381.

game, n. sport, A 3259, B 4452, G 703.

gamed, it pleased, A 534.

gan appeere, appeared, A 2346.

gan callen, called, C 666.

gan looke, looked, C 720.

gan to holde, held, A 1506.

gappe, gap, opening, A 1639, 1645.

gapyng, gaping; gapyng upright, lying flat on the back, with the mouth open, B 4232.

gargat, throat, B 4525.

garleek, garlic, A 634.

gastly, ghastly, A 1984.

gat, got, A 703, 704.

gat-tothed, Skeat explains, 'having the teeth far apart'; but this explanation admits of question, A 468. See note.

gaude grene, light green, A 2079.

gauded, having green gaudies, the large beads in the rosary representing pater nosters, A 159.

gauren, to gaze, F 190.

gaylard, gay, merry; gaylard tappestere, merry barmaid, A 3336.

gayler, jailer, A 1064.

geere, clothing, general outfit, A 365.

geestes, stories, F 211.

geldehalle, guildhall, A 370.

geldyng, gelding, eunuch, A 691.

gent, slim and graceful, A 3234.

gentil, well-born and well-bred, A 72; genteel, A 718; of a good stock, well-sired, F 195.

gentillesse, gentility, D 1109, 1117, 1130, 1159; gentleness, kindness, condescension, B 853.

genterye, gentility, true gentleness, D 1146.

gentilly, courteously, graciously, B 1093.

gentrye, rank by birth, D 1152.

gere, gear, trapping apparatus of every kind, A 352, 2180.

gerland, garland, A 666, 1054, 1507; pl. gerlandes, A 2937.

gerner, garner, granary, A 593.

gesse, to guess, suppose, imagine, B 622; pr. 1 s. B 1088.

get, contrivance, G 1277.

geve, to give, A 232, 505, 611; sub. pr. s. B 4623, G 593.

geven, to give, A 487.

geveth, giveth, A 1253.

giggynge of sheeldes, strapping of shields, A 2504.

giltelees, guiltless, B 674, 1062.

gipser, pouch, A 357.

girdel, girdle, A 358.

girles, young people of either sex, A 664.

gise, fashion, way, A 663.

giterne, gittern, a sort of guitar, A 3333.

glade, to make glad, cheer, entertain, F 634, G 598.

gladeth, gladdens, cheers, F 609.

glarynge, staring, A 684.

gleede, live coal, A 1997; pl. gleedes, A 3883.

gleyre of an ey, white of an egg, G 806.

glood, pt. s. glided, F 393.

glose, gloze, flattery, excessive praise, F 165.

glowynge, bright, shining, B 4095.

go, pr. pl. go, walk, C. 748; pp. gone, B 1006, G 907.

gobet, a small piece, bit, fragment, A 696.

Goddes, God's, A 1084; pl. goddes, A 2925.

gold-hewen, hewn or made out of gold, A 2500.

goldsmythrye, goldsmithing, A 2498.

goliardeys, a glutton of words, a tonguester and teller of low stories, a buffoon, A 560.

gon, pr. pl. go, G 1143.

gonne, pt. pl. gan, A 1658, 2955, G 1192.

good, n. property, possession, A 581, 611, G 745, 946, 949, 1289, 1376, 1401, 1406.

goodlich, goodly, F 623; kind, G 1053.

gooldes, marigolds, A 1929.

goon, to go, A 377, 450; pr. pl. A 1267, 3022.

goore, gore, gusset, A 3237.

goost, spirit, C 43.

goot, goat, A 688.

gooth, imp. pl. go, A 2560, G 1207.

governaunce, management of his business, A 281; his g., the management, or control, of him, F 311.

governyng, control, A 599.

grace, favour, A 88, 2316, 2322, G 1348.

grame, grief, G 1403.

grant mercy! great thanks, G 1380.

graunt mercy, great thanks, B 4160, G 1156.

gree, step, rank, superiority, A 2733.

greesse, grease, C 60.

greet, great, A 364, 667, 2483, 1256.

grene, n. green; used metaphorically for success in love, A 1512.

Grete See, Great Sea, the Mediterranean, especially that part which washes the coast of Palestine, A 59.

grette, pt. s. greeted, B 1051, C 714.

greve, grove, B 4013; pl. greves, A 1495; branches, A 1507.

greyn, dyed in, of a fast colour, F 511.

greyn, grain, corn, A 596.

grifphon, griffin, A 2133.

grisly, horrible, dreadful, A 1971, C 708.

gronen, to groan; gan gronen, groaned, B 4076.

gronte, pt. s. groaned, B 3899.

grope, to test, probe, A 644; pr. pl. try, test, G 679; imp. s. feel about, G 1236.

grucche, same as grudge, to grumble, murmur, A 3863.

grucchen, pr. pl. murmur, complain, A 3058, 3062.

gruccheth, murmurs, complains, A 3045.

grymme, grim, fierce, A 2519.

grys, grey fur, A 194.

grys, grey, G 559.

gyde, n. guide, A 804.

gye, to guide, A 1950; govern, A 3046.

gyle, guile, deceit, A 2596.

gyn, contrivance, F 128, 322, G 1165.

gynglen, to jingle, A 170.

gypon, gipoun, a short cassock, A 75.

gyse, guise, way, manner, custom, fashion, A 1253, 2137, 2539, 2911, 2941, F 332, 540.

gyte, a woman's gown, or outer dress of some kind, A 3954.

gyterne, gittern, a kind of guitar, A 4396; pl. gyternes, C 466.

haberdasshere, a seller of hats, A 361.

habergeon, a small hauberk, coat of mail, A 76.

habundant, abundant, B 4115.

habundantly, abundantly, B 870.

hadde, subj. pt. pl. might have, G 1103.

hakke, to hack, A 2865.

hals, neck, B 73, G 1029.

halt, holdeth, F 61; regards, considers, G 921.

halwes, saints, B 1060, G 1244; by meton. for shrines, A 14.

haly dayes, holy days, A 3952.

hamer, hammer, G 1339.

han, to have, A 795, 1255, B 857, 4091; pr. pl. B 4487, F 186.

hape, luck, G 1209.

harde grace, hard grace, displeasure, G 665.

hardily, boldly; used absolutely, to speak boldly, A 156.

hardy, bold, daring, A 405, 1945, 2586, 2649, B 3093, 4104, 4229, F 19, G 1347.

hardynesse, boldness, daring, A 1948.

hardyng, hardening, tempering, F 243.

harlot, 'fellow, usually one of low conduct; but originally merely a young person, without implication of reproach.' — *Skeat.*

harnays, harness, armour, A 2140.

harneised, pp. harnessed, equipt, A 114.

harneys, harness, armour, A 1630, 2496, 2696.

harre, hinge, A 550.

harrow! interj. help! B 4235, 4570.

haryed, pp. roughly dragged, A 2726.

hasardour, gamester, C 751.

haste, to hasten, A 2052.

hastifly, hastily, B 688, 1047.

hastou, hast thou, B 676.

hauberkes, hauberks, coats of mail, A 2500.

haunt, practice, experience, skill, A 447.

haunteden, pt. pl. followed after, practised, C 464.

haunteth, practises, devotes one's self to, A 4392.

havenes, havens, A 407.

haveth, imp. pl. have, B 654.

hawe, hedge, C 855.

hawebake, baked haw, used for plain, rough food, any poor dish, B 95.

heddes, heads, F 203, 358.

hede, head, A 1054.

heed, head, A 293, 470, 551, 666, B 837.

heeld, pt. s. held, A 2736, 2894.

heele, to heal, F 240, 471.

heele, n. health, A 1271, 3102.

heeled, pp. healed, A 2706.

heelpe, pt. s. helped, A 1651.

heeng, pt. s. hung, A 358, 676, 3250, G 574.

heepe, heap, A 575.

heere, here, A 1260.

heer, hair, A 589, 675, 1049, 3314; pl. heeres, A 2883.

heer biforn, herebefore, heretofore, B 613.

heeste, hest, behest, command, B 1013, F 113.

heet, hight, pt. s. was named, B 4039.

heete, pr. 1 s. promise, vow, B 1132.

heeth, heath, A 6, 606, 3262.

hegges, hedges, B 4408.

heigh, high, A 316, 522, 1065; applied to the nose, aquiline, perhaps, A 2167; in heigh and logh, in high and low, wholly, entirely, B 993; the heighe bord, the high board, or table, F 85, 98.

heighe, adv. high, B 4607.

heih, high, A 2537.

helmes, helms, helmets, A 2500, 2609.

helpe, subj. pr. opt. help, F 469.

hem, them, A 31, 379.

hem semed, it seemed to them, F 56.

hem thoughte, it seemed to them, B 4578, C 771.

hende, literally, handy, dexterous; gentle, civil, A 3856.

heng, pt. s. hung, A 160; pt. pl. henge, A 677.

henne, hence, A 2356, 3889, C 687.

hent, pp. seized, B 4249, 4548.

hente, to seize, lay hold of, A 229, 2638, C 710; pt. s. A 698, B 3895, 4525, 4612, G 1325; took away, B 1144.

heraud, herald, A 2533; pl. heraudes, A 2599.

herbergage, harbourage, lodging, B 4179.

herbergeours, harbingers, B 997.

herberwe, harbour, A 403; lodging, inn, A 765.

herd, haired; thikke h., A 2518.

herd, pp. heard, F 242.

here agayns, against this, A 3039.

heres, hairs, D 953.

heris, hairs, A 3870.

herketh, imp. pl. hark, G 1011.

herkne, to hearken, hear, A 2532, 4400.

herkne, imp. s. hearken, listen to, G 927.

herkned, pp. listened, F 403.

herkneth, imp. pl. hearken, listen, give ear to, A 788, 828, 855, 2674, B 4391.

hernes, corners, G 658.

heronsewes, hernshaws, young herons, F 68.

hert, hart, A 2065.

herte, heart, A 533, B 4493; gen. s. herte blood, heart's blood, A 2006; pl. hertes, B 1066.

hertelees, heartless, without courage, B 4098.

hertely, heartily, A 762.

herte-spoon, A 2606. 'The provincial *heart-spoon* signifies the navel.' Tyrwhitt explains it as 'the concave part of the breast, where the lower ribs unite with the *cartilago ensiformis*.'

heryed, pp. praised, B 872.

heryeth, praiseth, B 1155.

herys, hairs, A 555.

heste, command, A 2532.

hethenesse, heathendom, heathen land, A 49, B 1112.

heve, to heave, A 550.

hevene, heaven, A 2561.

hevenysshly, heavenishly, heavenly, A 1055.

hevynesse, sorrow, A 2348, 3058, B 1145.

hewe, to hew, A 2865.

hewe, hue, colour, complexion, A 394, 458, 1038, 1647; pl. hewes, hues, colours (of a painting), A 2088.

hey, hay, A 3262.

heyne, wretch, villain; distinct, according to Skeat, from *hyne*, a peasant, or hind, G 1319.

heyre-clowt, hair-cloth, C 736.

hider, hither, A 672.

hierde, herd, herdsman, A 603.

highte, was called, named, A 616, 719, 1972, B 4021, D 1126, F 30, 33; is called, B 4378; were called, A 2920.

him, dat. for himself, A 526, 703.

hipes, hips, A 472.

hir thoughte, it seemed to her, B 697, 699, D 965, 967.

hir liste, it pleased her, F 365.

hit, pr. 3 s. hideth, F 512.

holde, to hold, maintain, preserve, D 1144; pr. 1 s. regard, G 739;

pp. held, regarded, esteemed, F 70.

holden, pp. held, regarded, A 141, 2719.

holdeth, imp. pl. hold, regard, G 1131.

holm, evergreen oak, A 2921.

holpe, pp. helped, F 666.

holpen, pp. helped, A 18.

holt, wood, grove, A 6.

hom, home, F 635.

honeste, becoming, right, fit, A 246.

honestee, honourableness, honour, dignity, B 3902, 3908; womanly virtue, C 77.

hoo! interj. hold! stop! A 1706, 2656.

hool, n. whole, A 3006.

hoold, n. hold, possession, B 4064.

hoole, whole, A 533.

hoolly, wholly, A 599.

hoom, home, A 400, 2365, B 1044.

hoomly, adv. homely, A 328.

hoomely, adv. plainly, simply, unpretendingly, G 608.

hoord, n. hoard, A 3262, C 775.

hoot, hot, A 626, 687, G 1186; def. hoote, A 394.

hoote, hotly, A 97.

hoote, pp. called, A 3941.

hoppe, to hop, dance, A 4375.

hoppen, pr. pl. hop, dance, A 3876.

hoppesteres, female dancers, A 2017; 'shippes hoppesteres' is generally understood to mean, ships dancing on the waves.

hors, pl. horses, A 74, 598.

horsly, horselike, 194.

hosen, hose, stockings, A 3955.

hoses, stockings, A 3319.

hostelrie, hostelry, inn, A 722.

hostelrye, hostelry, inn, A 718, B 4184.

hostiler, innkeeper, A 241, B 4219, 4250.

hou, how, A 2925, 2929.

houndes (used generically), dogs, A 146.

houres, (astrological) hours, A 416.

housbondrie, husbandry, economy, thrift, B 4018.

howped, pt. pl. whooped, B 4590.

humblesse, humility, F 544.

hunte, hunter, A 2018, 2628.

hurtleth, dasheth, A 2616.

hust, pp. hushed, A 2981.

hy, imp. s. hasten; hy the, G 1295.

hyder, hither, B 1041.

hye, adv. high, A 271, 2075, 2138, 3267.

hye, to hasten, F 291, G 1084, 1151.

hyer, higher, F 387; hyer hond, upper hand, advantage, A 399.

hym-selven, himself, A 184.

hym thoughte, it seemed to him, A 682, B 4201, 4204.

hyndreste, accumulative form, involving a comparative and a superlative ending, hindmost, A 622.

hyne, hind, farm-servant, A 603, C 688.

ignotum per ignocius (ignotius), the unknown through, or by, the more unknown, G 1457.

ik, I, A 3867, 3888.

ilke, same, A 64, 175, 721, G 1366.

impresse, pr. pl. impress (themselves), G 1071.

in, n. inn, lodging, B 1097, 4216.

induracioun, induration, hardening, G 855.

infect, pp. infected, rendered invalid, A 320.

infortune, misfortune, ill fortune, malign influence, A 2021.

inne, adv. in, A 41, F 578, G 880, 881.

In principio, the initial words of the fourth gospel, In the beginning, A 254.

iren, iron; used as adj., iren squames, iron scales, G 759.

janglere, prater, babbler, tonguester, gabbler, A 560.

jape, a trick, G 1312; pl. japes, A 705.

jayes, jays (birds), G 1397.

jeet, n. jet, B 4051.

jet, fashion, A 682.

jogelours, jugglers, F 219.

joliftee, jollity, C 780.

joly, fine, handsome, A 3931; delightful, F 48.

jolynesse, festivity, F 289.

journee, a day's march, A 2738.

joynant, joining, adjoining, A 1060.

juggement, judgment, A 778, 805, B 1038.

jupartye, jeopardy, hazard, chance, G 743.

juste, to joust, tilt, A 96, 2604.

justen, pr. pl. joust, tilt, A 2486.

justes, the jousts, tilting match, A 2720.

justise, justice, judge, B 665.

kan, knows, A 210, 371, B 47, 49, F 112, G 600, 620; pr. pl. F 185.

kanstow, canst thou, B 632.

kaytyf, caitiff, wretch, A 1946.

keen, kine, cows, B 4021.

keepe, n. care, A 398, 503, 2688, B 4200, C 90, F 348.

kembd, pp. combed, A 2143.

kembde, pt. s. combed, arranged, smoothed, F 560.

kempe, shaggy, A 2134.

kene, keen, A 2876.

kepe, to care, take care of, keep account of, A 130, 593, 2960, G 1368; pr. subj. A 2329.

kepen, to take care of, C 798.

kepeth, imp. pl. keep, G 1370, C 86.

kept, pp. taken care of, guarded, A 276.

kepte, pt. s. took care of, watched, A 415, C 106.

keste, pt. s. kissed, F 350.

kist, pp. kissed, B 1074.

kithe, pr. subj. s. make known, show, B 636.

kithed, pp. shown, G 1054.

kitheth, maketh known, manifesteth, F 483.

knarre, tough, thick-set man, A 549.

knarry, gnarled, A 1977.

knave, boy, servant, C 666; pl. knaves, servants, A 2728, B 3087.

knave child, boy child, B 722.

knobbes, large pimples, A 633.

knotte, knot, denouement, F 401, 407.

knowlechyng, knowing, knowledge, G 1432.

knyghthod, generalship, military skill, B 3873.

konne, subj. pr. s. know, A 4396; konne he letterure, or konne he noon, know he book-learning, or know he none, G 846.

konning, cunning, knowledge, power, skill, F 35.

konnyng, knowing, ability, B 1099, F 35, 251, G 653, 1135, 1446.

korven, pp. carved, cut, A 2695.

koude, pt. s. could, knew, A 110, 382, 383, 467, F 39, 128.

kouthe, pt. s. knew ; as he kouthe, as he knew, i.e. as well as he knew how, A 390.

kowthe, pp. known, famous, A 14.

kyde, kid, A 3260.

kynde, kind, nature, B 4386, D 1149, F 469, G 659.

kynnes, gen. s., som k., of some kind, B 1137.

laas, lace, cord, A 392 ; band, G 574.

lacynge, lacing, fastening, A 2504.

lad, pp. led, A 2620, 4402.

ladde, pt. s. led, B 4016.

lady, gen. lady's, A 88, 695.

laft, pp. left, G 1321.

lafte, pt. s. left, failed, A 492.

lakkede, pt. s. lacked, was wanting, A 756.

lampe, thin plate, G 764.

large, adv. largely, broadly, coarsely, A 734 ; fully, A 2738.

las, a lace, snare, trap, A 1951.

lasse, less, A 4409, C 865.

lat, imp. s. let, cause, A 840, B 859, G 936, 1254.

late, lately, A 690.

laten blood, to let blood, bleed, A 3326.

latoun, latten, 'a compound metal, like pinchbeck, containing chiefly copper and zinc.' *Skeat.* A 699.

laurer, laurel, A 2175, 2875, 2922.

lauriat, laureate, crowned with laurel, B 3886.

lay, law (of his religion), F 18.

lay, pt. s. put up, lodged, G 1023.

layneres, thongs, straps, A 2504.

lazar, leper, A 242.

leden, language, speech, voice, cry, dat. s. ledene, F 435, 436, 478.

leed, a caldron, copper, A 202.

leef, desirous, C 760.

leene, lean, A 287.

leene, imp. s. lend, G 1026.

leep, pt. s. leaped, A 2687.

leere, to learn, D 982, G 1349 ; subj. pr. pl. F 104, G 607.

leeste, at the, at least, B 1012.

leet, pt. s. let, A 175, 507 ; caused, A 2731, 2865, 2890, F 45.

leete, to forsake, abandon, give up, G 1409.

leeve, dear, C 731, F 341.

leeveth, imp. pl. believe, A 3088.

legge, to lay, A 3937.

lekes, leeks, A 634.

lemaille, filings, G 1164, 1267, 1269.

lemes, limbs, A 3886.

lemes, gleams, B 4120.

lendes, loins, A 3237.

lene, to lend, give, A 611, G 1024, 1037 ; imp. s. give, A 3082.

lenger, longer, A 330, 821, 2557, D 978, F 404.

lengthe, height, A 83.

lente, pt. s. loaned, G 1050.

leoun, lion, A 1640, 1656, 2630.

lepe, to leap, A 4378.

lere, to learn, B 630.

lered, pp. learned, C 283.

lerne, to learn, A 308, C 70, G 1400 ; to teach, G 844.

lerned, pp. taught, G 748.

lese, to lose, B 4506, G 833 ; subj. pr. pl. lose, G 1410.

lesen, to lose, G 745.
leste, pleasure, A 132.
leste, it pleased, A 750, 787 ; subj. pr. s. A 828, F 125.
lesynges, leasings, lies, falsehoods, A 1927.
lette, to delay, stay, tarry, B 1117, 4224 ; pp. hindered, B 4030.
letterure, literature, book-learning, G 846.
letuaries, electuaries, A 426.
leve, leave, permission, A 1064, C 848; leave (of departure), A 4413.
leve, to leave off, forsake, A 4414.
leve, n. leave, departure, B 867.
leve, dear, B 51.
levere, liefer, rather, A 293, B 1027, 3083, G 1376.
leves, leaves, A 1496.
lewed, lewd, ignorant, unlearned, A 502, 574, C 283, F 221, G 647, 844, 925.
lewedly, ignorantly, unskilfully, B 47.
lewednesse, ignorance, F 223.
ley, imp. s. lay, A 841.
leyd, pp. laid, A 3262.
leyde, pt. s. laid, A 2877, B 838, D 973.
leye, to lay, A 2866, G 596, 611.
leyser, leisure, F 493.
licenciat, one licensed to hear confessions and give absolution independently of the parish priests, A 220.
licour, liquor, sap, A 3.
lief, dear, B 3084, 4069, G 1467.
lifly, adv. to the life, A 2087.
liggen, pr. pl. lie, B 4415.
light, easy; light to leere, easy to learn, G 838.
lighte, to lighten, to be light, cheerful, F 396.
lighte, pt. s. lighted, alighted, dismounted, B 1104, F 169.
lightly, easily, C 752, 781, G 1400.
likerous, lecherous, wanton, A 3244.
likerousnesse, appetite, passion for game, C 84.
liketh, pr. s. pleaseth, is pleasing, A 777, G 1469.
limaille, filings, G 1197.
linage, lineage, kindred, B 999.
lipsed, pt. s. lisped, A 264.
list, it pleaseth, A 583, 1950, 2074, 3002, G 1056, 1360.
liste, pt. s. it pleased, A 102, 1052, B 1048, 4466, G 1313.
litarge, litharge, G 775.
lite, little, A 494, 2627, 2674, 3863, F 565, G 567.
lith, pr. s. lieth, B 634, 4232, 4235, 4458, F 474.
lith, limb, B 4065.
lode, load, A 2918.
lodemenage, pilotage, A 403.
logge, n. lodge, B 4043.
logged, pp. lodged, B 4181, 4186, 4188.
loggyng, n. lodging, B 4185.
logh, low, B 993, 1142.
logyk, logic, A 286.
loken, pp. locked, enclosed, B 4065.
lokkes, locks (of hair), A 677.
lomb, lamb, B 617.
lond, land, A 194; upon lond, in the country, A 702.
longen, pr. pl. belong, A 3885.
longeth, belongeth, pertaineth, C 109, F 16.

longynge, longing, belonging, suitable, F 39.

loode-sterre, loadstar, A 2059.

looke, subj. pr. s. G 861.

looketh, imp. pl. look, A 3073.

loore, lore, learning, instruction, teaching, A 527, B 4160, 4386, C 70, G 842.

loos, praise, G 1368.

looth, loath, undisposed, A 486; me were looth, it would be far from me, B 91.

lordynges, dear sirs, my masters, A 761, 788, 828.

lore, teaching, A 527.

lorn, pp. lost, B 843; undone, forsaken, F 629.

los, loss, A 2543, G 1009.

losengeour, flatterer, deceiver, cozener, B 4516.

loude, adv. loudly, A 171, 1509, 2562, 2597, 2600.

lough estat, low, humble estate, or condition, A 522; in heigh and lough, in all things, in all respects, A 817.

loughe, pt. pl. laughed, A 3858.

love dayes, 'days for settling disputes, when the friar would act as judge, and favour whom he pleased,' A 258.

lowke, 'an accomplice who entices the dupe into the thief's company, a decoyer of victims.' — *Skeat.* A 4415.

luce, a full-grown pike, A 350.

lulleth, soothes, B 839.

lunarie, moon-wort, G 800.

lust, pleasure, A 192, 1932; desire, interest, F 402.

lust, pr. s. it pleases, F 147.

luste, pt. s. it pleased, G 1235.

luste, pt. s. enjoyed, G 1344.

lustes, desires, A 3066, 6833.

lustier, gladder, G 1345.

lustiheed, pleasure, enjoyment, F 288.

lusty, pleasant, A 2176, 2484, F 52, 389, G 1402 (ironic).

lustynesse, pleasantness, A 1939.

lyche, adj. like, F 62.

lychewake, lichwake, the wake or watch held over a corpse, A 2958.

lye, n. lie; withouten any lye, truly, A 3015, G 599, 1430.

lyk, like, A 261.

lylie, lily, A 1036.

lym, lime, G 910.

lymaille, filings of metals, G 853.

lymes, limbs, A 2714.

lymytacioun, limitation, the limited district of a friar, D 877.

lymytour, limiter; one licensed to beg within, or whose duties were confined to, prescribed limits, A 209, D 874; pl. lymytours, D 866.

lynage, lineage, A 1110, D 1135.

lynde, lime-tree, A 2922.

lyned, pp. lined, A 440.

lytarge, litharge, A 629.

lyth, lieth, A 3023, F 35.

lyvere, liver; so vertuous a lyvere, one of so virtuous a life, B 1024.

lyveree, livery, A 363.

lyvestow, livest thou, C 719.

maad, pp. made, A 212.

maces, clubs, A 2559, 2611.

made, pt. s. caused, A 427; wrote, B 57.

magnasia, magnesia, G 1455.

maister, master, C 680; pl. maistres, A 576.

maister strete, main street, A 2902.

maistow, mayst thou, A 2128.

maistresse, mistress, C 106.

maistrie, mastery, A 165; control, C 58; a masterly piece of work, G 1060.

make, mate, companion, A 2556, B 700.

make a thing, draw up a document, A 325.

maketh, doeth, A 3035.

male, mail, leather bag, wallet, A 694; m. tweyfoold, a twofold, or double, budget or leather bag, G 566.

malisoun, curse, G 1245.

malliable, malleable, G 1130.

manace, menace, threat, A 2003.

manasynge, menacing, threatening, A 2035.

maner, manner, kind, sort; a maner deye, a sort of dairywoman, B 4036; what maner man, whatever manner of man, G 738; maner rym, sort of verse, D 1127; maner wight, sort of person, A 71, F 138.

manhede, manhead, manhood, courage, bravery, B 3861.

mansioun, mansion (an astrological term), F 50.

mantelet, small mantle, A 2163.

many oon, many a one, A 317.

marc, a coin equal to 13*s.* 4*d.*, G 1026.

mareys, morass, marsh, D 970.

Marie ! marry ! originally an oath by the Virgin Mary, G 1062.

market-betere, 'swaggerer in a market.' — *Skeat.* A 3936.

martir, martyr, A 770.

marybones, marrow-bones, A 380.

matere, subject-matter, C 104.

matires, gen. pl. oure matires sublymyng, sublimation of our materials, G 770.

matrimoigne, matrimony, A 3095.

maugree, in spite of, A 2618, 4602.

maunciple, a purveyor or purchaser of provisions for an inn of court, A 544, 569.

may, maiden, B 851.

may, can, A 2510, 3003, 3005, B 1011, 1070, F 181, 183, G 621.

mayde, maid, B 831.

mayme, to maim, injure, cripple, D 1132.

maystow, mayst thou, i.e. canst thou, A 1918, 2496, 3016.

mazed, pp. bewildered, B 678.

mede, mead, meadow, D 860.

medle, to meddle, G 1184.

medlee cote, a coat of mixed stuff, A 328.

medleth, imper. pl. meddle, G 1424.

meede, mead, meadow, A 89.

meede, reward, A 770.

meel, a meal, B 4023.

meeth, mead, a fermented drink made of honey, etc., A 3261.

meetre, metre, B 3171.

mele, meal (flour), A 3939.

me list, it pleaseth me, A 3867.

melle, mill, A 3923.

men, a weakened form of the A.S. indefinite *man* (Ger. man, F. on), one, A 149, 346, 3032, F 481.

mente, pt. s. meant, A 2990, B 4614, G 999.

mere, mare, A 541.

merite, deserving (good or bad), C 276; here desert in a bad sense.

mervaille, marvel, B 677.

merye, pleasant, A 208.

meschance, mischance, mishap, misfortune, A 4412, B 610.

meschaunce, mischance, misfortune, A 2008, B 4531, 4623.

mescheef, misfortune, G 713, 1378.

meschief, mischief, trouble, A 493, 2551.

messageer, messenger, B 724.

messager, messenger, A 1491.

messe dayes, mass days, B 4042.

mesurable, moderate, A 435, F 362.

mesure, measure, moderation, C 47.

met, pp. dreamed, B 4116, 4445.

mete, meet, fit, A 1631.

mete, meat, food, in a general sense, A 127, 136, 345, F 618; unto mete y-set, assigned a place at table, F 173.

Methamorphosios, Metamorphoseos, gen. s., Liber being understood, B 93. In the title of Ovid's poem the word is in the gen. pl., Metamorphoseon Libri XV.

mette, pt. s. impers. it dreamed; me mette, it dreamed to me, I dreamed, B 4084, 4088; (personal), B 4192, 4223. A.S. mǽtan.

mewe, a mew, coop, cage, F 643, 646.

meynee, household, attendants, retinue, train, A 1258, 4381, B 4584, F 391.

mirre, myrrh, A 2938.

mo, more, A 576, 849, 1935, B 54, C 891.

moche, adv. much, A 1116.

moerdre, murder, A 1256.

moeved, pt. s. moved, B 1136.

moevere, mover, A 2987.

mollificacioun, mollification, softening; bodies m., softening of bodies, G 854.

mone, n. moan, B 656.

moneye, money, A 703.

montance, amount, C 863.

mooder, mother, B 832, 841, 988, C 731; gen. s. moodres, B 1013, C 729.

moone, moon, A 403.

moore, adv. more, A 3247, F 472.

moore, adj. greater, A 219; for the moore part, A 3858.

mooste, greatest; hir mooste wonder, F 199; the mooste part, F 361.

moot, must, A 735, 738, 1644, 1645, 1646, 3030, B 3104, 4424, C 104, D 980, F 41; pl. moote, A 232, 732, 742; mooten, F 316; subj. pr. 1 p. B 4490.

moralite, moral significance, B 4630.

mordred, pp. murdered, B 4195.

mordrour, murderer, B 4416.

mordrynge, murdering, A 2001.

mormal, gangrene, A 386.

morne, morning, A 358, 3236.

mortifie, to make (quicksilver, i.e. live silver) dead; in a general sense, to transmute, G 1431; mortifye, G 1126.

mortreux, kind of stew or pottage, A 384.

morwe, morrow, morning, A 334, 1034, 1492, G 588.

morwenynge, morning, A 1062, F 397; pl. morwenynges, D 875.

mosel, muzzle, A 2151.

moste, pt. s. had to, A 712, 847, 2619, 2650, B 4496, F 577, 591, 594, G 1199; subj. pt. moste, would have to, D 968, F 38, 280; pt. pl. mosten, B 4182; us moste, it ought to be for us, we ought, G 946.

motteleye, motley, A 271.

motyf, motive, incitement, B 628.

mowe, pr. pl. may, can, are able, A 2999, 3886, G 780, 909, 1397.

mowen, pr. pl. may, can, G 681.

mowled, pp. grown mouldy, decayed, A 3870.

moyste, soft, A 457.

muche and lite, great and small, high and low, A 494.

muchel, adv. much, A 132, 258.

muchel, a great deal, A 467.

mullok, rubbish, refuse, débris, A 3873, G 938.

multiplicacioun, multiplication (of gold or silver), G 849.

multiplie, technical term of alchemy, to transmute base metals into gold or silver, G 669, 731, 835, 1401; pr. pl. G 1417.

multiplying, transmuting metals into gold or silver, G 1391.

murie, merry, A 2562, B 4041.

murier, adj. merrier, B 4041; adv. more merrily, B 4460.

murierly, more merrily, A 714.

murthe, mirth, G 600.

mury, merry, A 802.

murye, merry, pleasant, A 235.

murye, adv. merrily, C 843.

muwe, mew, coop, A 349.

myght, n. power, A 538.

myrie, merry, pleasant, A 757, 764, 782, 857, 1499, 3325, G 597.

myrily, merrily, pleasantly, B 4457, 4462.

mys, amiss, G 999.

mysaventure, ill fortune, misfortune, B 616.

mysdooth, misdoes, illtreats, B 3112.

myshappe, to mishap, A 1646.

myshapped, pp. happened ill, turned out badly, G 944.

mysseith, missays, speaks evil of, B 3112.

myster, trade, handicraft, A 613.

nadde = ne hadde, subj. pt. pl. 'nadde they but a sheete,' had they only a sheet, G 879.

nakers, a kind of drums, A 2511.

nam, pt. s. took, G 1297.

nam = ne am, am not, A 1122.

namely, especially, A 1268, 2709, 3044.

na mo, no more, no other, B 695, 4020, D 975.

namoore, no more, A 1122, 2366, G 1424.

napoplexie = **ne apoplexie**, nor apoplexy, B 4031.

narette = ne arette, subj. pr. pl. account, impute, ascribe not, A 726.

narwe, narrow, small, A 625, B 4012.

nas = ne was, was not, A 251, 404, 603.

nas but, was only, G 1367.

nat, not, A 246, 726.

nat but, only, A 2722, C 866, F 391, 638, G 601.

nathelees, nathless, nevertheless, A 35, B 4161, C 813, D 965.

nayles, claws, A 2141.

ne, adv. and adverbial conj. not, nor; ne — but, only, B 1139, D 881.

nede, n. need, B 658.

nede, adv. necessarily, F 1280.

nede, to be necessary, B 871.

neded, pt. s. was necessary, B 4024, C 106.

nedely, necessarily, D 968.

nedes, adv. needs, of necessity, necessarily, B 4424, G 1199.

nedeth, is necessary, A 3028, C 670.

neer, comp. nearer, A 839, G 721.

neet, neat, cattle, A 597.

nempne, to name, F 318.

nere = ne were, subj. pt. s. were it not, G 1362; subj. pt. pl. A 2589.

nevene, to name, G 821; subj. pr. pl. G 1473.

neveradeel, not a bit, not at all, C 670.

newe, newly, A 428, 2162, 3256, B 4239; al of newe, all of late, G 1043.

newefangel, fond of novelty, F 618.

newefangelnesse, fondness for novelty, F 610.

nexte weye, nearest way, A 2365.

nis = ne is, is not, G 919.

noble, a gold coin (6*s*. 8*d*.), A 3256.

nobleye, nobleness, dignity, state, F 77.

noght, not, A 253.

nolde = ne wolde, would not, A 550, 2704, B 87, D 962, F 421, G 1334.

nones, for the, for the nonce, for the occasion, A 379, 545, B 4523.

nonnerye, nunnery, A 3946.

nonys, for the, for the nonce, A 523.

noot = ne woot, 1 s. know not, A 284, 1039, 1101, B 1019, 4450, C 816; 3 s. knows not, A 1263, C 284.

norice, n. nurse, F 347.

norissyng, nourishing, nutritiousness, A 437.

nosethirles, nostrils, A 557.

not-heed, closely shaved head, A 109. A.S. hnot.

no thyng, used adverbially, not at all, in no wise, A 2505, B 4030, 4466, G 935, 1036, 1079.

novelrie, novelty, F 619.

now, very lately, a little while ago, G 588.

now and now, now and again, F 430.

nowthe, now; as n., just now, at present, A 462. A.S. nu þá.

ny, nigh, near, close, A 588, 732, 2342, F 346.

nyce, foolish, A 3855, B 1088, 4505, G 647, 842, 925; fastidious, scrupulous, A 398.

nyghtertale, night-time, A 97.

nyl = ne wyl, pr. 3 s. will not, D 1155.

nylle = ne wylle, pr. 1 s. will not, G 1463.

nyn = ne yn, nor in, F 35.

nys = **ne ys**, is not, D 1157.

nys nat but, is only, A 2722.

nyste, pt. s. knew not, F 502.

o, one, A 304, 363, 2549, 2725, 3072, B 52, 4180, F 581, G 997, 1360.

observaunce, observance, respect, A 1045, 1500.

of, out of, from, A 2523, B 614, 853, 4199, 4486, 4613, F 162, 476, 477.

of, used as the French de, du, and des, in the sense of some; 'of smale houndes hadde she,' etc., some small dogs had she, des petits chiens, A 146.

of, as exponent of the source of an act = by, enformed whan the kyng was of that knyght, F 335.

of, as to, with regard to, B 90.

of, used enclitically with a pronoun; I pray you of, I pray of you, A 725.

of, off, A 550, B 837, 3881; hath of his helm y-don, hath done off (doffed) his helm, A 2676.

offertorie, offertory, an anthem chanted during the collection of offerings, A 710.

office, secular position, A 292.

offryng, voluntary contribution made to a priest personally, A 489.

offrynge, offering (at the altar), A 450.

ofte sithes, ofttimes, A 485.

ofter, oftener, B 4618.

oght, adv. ought, in any way, at all, G 597.

oghte, pt. s. ought, A 660, B 1038, 1097, G 1340.

oille, oil, A 630, 2961.

olde daunce, old dance, old game, A 476.

ones, once, A 765, B 861, 4618, G 748; at one (in purpose), C 696.

on lyve, alive, A 3039, F 423.

oo! interj. ho! a call to command attention, A 2533.

oon, one (and the same), F 537; evere in oon, constantly, in the same way, F 417; al oon, all one (and the same), G 847; oon and oon, one by one, A 679; many oon, many a one, B 3170.

openers, fruit of the medlar tree, A 3871.

ordeyned, pp. appointed, F 177; prepared, G 1277.

ordinance, disposal, B 992; arrangement, A 2567; orderly constitution of things, A 3012.

ordres foure, four orders, i.e. Dominicans, Carmelites, Franciscans, and Augustinians, A 210.

Orient, the East, B 3871.

orlogge, horologe, a timepiece of any kind, clock, or sundial, B 4044.

orpyment, orpiment, 'trisulphide of arsenic,' G 759, 774, 823.

Osanne, Hosannah, B 642.

ought, in any way, A 3045.

ought, anything, G 1333.

ounces, small portions, A 677.

outen, to out, show forth, exhibit, G 834.

out of, without, A 1623.

out-hees, outcry, hue and cry, A 2012.

outher, either, A 1645, 2556, B 1136, C 17, 77, F 420, 455.

outher — outher, either — or, G 1149.

outrage, excess, A 2012.

outrely, utterly, A 237, B 4419, C 849.

outridere, outrider, A 166. See note.

over al, everywhere (Fr. surtout, Ger. überall), A 216, 249, 547.

over al this, over and above all this, F 137.

overeste, uppermost, A 290.

overlad, pp. overborne, bullied over, B 3101.

overslope, overslop, upper garment, G 633.

owher, anywhere, A 653, G 858.

oynement, ointment, A 631.

oynons, onions, A 634.

paas, pace, walking-pace, A 825, 2897, G 575.

pace, subj. 1 s. go on, A 36.

pace, to pass, A 175, 574, 2998, 4409; subj. pr. s. F 494.

pacient, n. patient, A 415.

pacient, adj., patient, enduring, A 484.

paleys, palace, A 2513.

panade, 'a two-edged cutlass.' — *Skeat.* A 3929.

panne, pan, A 3944, G 1210; gen. s. pannes, G 1321.

papeer, pepper, G 762. Skeat defines the word, paper.

papir, paper, A 4404. See note.

parage, kindred, family, birth, D 1120.

paramentz, rich robes, A 2501.

paramour, gallantry; 'love-making.' — *Skeat.* A 4372, 4392.

par cas, by chance, C 885.

pardee (Fr. pardi, an obscuration of par Dieu, and used as an interjection, without a sense, perhaps, of its original meaning), indeed, verily, to be sure; the English interjection, egad, is, in like manner, an obscuration of 'by God,' A 563, B 856, 4118, C 672, G 942, 995, 1447.

pardoner, a licensed seller of pardons and indulgences, A 543, 669.

parementz, adornments; chambre of parementz, presence-chamber, F 269.

parfay, interj. by my faith, verily, B 849, 1037.

parfit, perfect, A 72, 338, 532, 3009, 3072.

parisshens, parishioners, A 488.

paritorie, pellitory, a medicinal plant, G 581.

partie, partisan, a party to one side or the other, A 2657.

partrich, partridge, A 349.

party, partly, A 1053.

parvys, church-porch, supposed to be that of St. Paul's, A 310.

pas, a pace, a foot pace, F 388.

passed, pt. s. surpassed, A 448.

passen, to surpass, be beyond the capacity of, C 857.

passyng, surpassing, extraordinary, G 614.

passynge, surpassing, A 2885.

patente, letter patent, A 315.

pecok, peacock, A 3926.

peert, pert, A 3950.

pees, peace, B 676.

peire, pair, A 159.

peples, peoples, groups of people, A 2513.

peregryn (faucon), the pilgrim falcon, F 428. See note.

pereionette tree, the newe; Skeat explains, but not with certainty, 'the new (i.e. fresh-leaved) early-ripe pear-tree.' A 3248.

perfit, perfect, A 1271.

perisse, subj. pr. pl. perish, C 99.

perled, pp. pearled, adorned; perled with latoun, A 3251.

perrye, precious stones, A 2936.

pers, 'stuff of a sky-blue colour.' — *Skeat.* A 439, 617.

person, parson, A 702, 706, 3943.

persoun, parson; persoun of a town, parish priest, A 478.

Peter! by St. Peter! G 665.

peyne, pain, B 1065, F 509, pl. peynes, pains, troubles, F 480.

peyne, to try hard; he wolde so peyne hym, he would try so hard, B 4495.

peyned hire, pained herself, took pains, A 139.

peynte, to paint, C 17, 32; subj. pr. s. C 15.

peynted, pp. painted, A 1970, 2060, 2069, C 34.

peynten, to paint, A 2087.

peynture, painture, the art of painting, C 33.

peytrel, poitrel, breast-piece, G 564.

philosophre, philosopher (with a subaudition of alchemic practices, as the following line shows: 'yet hadde he but litel gold in cofre'), A 297.

pigges bones, pigs' bones (which were shown as those of some saint), A 700.

piggesnye, pig's eye, a term of endearment, A 3268. '*An ye* became *a nye;* hence the pl. *nyes*, and even *nynon* (= eyne), as in Halliwell.' — *Skeat.*

pighte, pt. s. pitched, A 2689.

piled, pilled (i.e. peeled), bald, or scant of hair, A 627, 3935.

pilwe-beer, pillow-case, A 694.

pipen, to play the bag-pipe, A 3927.

pitaunce, portion of food, A 224.

pitous, piteous, compassionate, tender-hearted, A 143, F 20.

plantayne, plantain, G 581.

plat, the flat (or broadside of a sword), F 162; dat. platte, F 164.

playn, plainly, B 990.

pleintes, n. plaints, expressions of sorrow, B 1068.

plentevous, plenteous, A 344.

plesance, pleasing address, F 509.

plesaunce, pleasure, A 2485.

plesen, to please, A 610.

pleye, to play, make sport, A 772; hym to pleye, to take his pleasure, A 1503; pt. pl. pleyde, A 3858.

pleyen, to make sport, A 758.

pleyn, full, A 315, 337.

pleyn, adv. fully, A 327.

pleyne, to plain, lament, B 1067.

pleynen, pr. pl. plain, complain, A 1251.

pleynly, plainly, fully, openly, without reserve, A 727.

pleyynge, playing, diversion, amusement, A 1061.

plight, pp. plighted, C 702.

plite, plight, condition, G 952.

plukke up, imp. pl. pluck up, G 937.

pocok, peacock, A 104.

point-devys, at, to a nicety, exactly, F 560.

pokettes, pockets, little bags, G 808.

polax, poleaxe, a sort of battle axe, A 2544.

polcat, polecat, C 855.

polyve, pulley, F 184.

pomel, crown (of the head), A 2689.

pomely, dappled, A 616; pomely grys, dapple-grey, G 559.

popeler, poplar, A 2921.

popelote, poppet, or puppet, A 3254. See note.

poppere, dagger, A 3931.

poraille, poor folk, A 247.

porfurie, porphyry-slab on which substances are ground, G 775.

portreiture, portraiture, A 2036.

portreyynge, portraiture, painting, A 1938.

post, pillar, A 214.

pothecarie, apothecary, C852, 859.

poudre-marchant, sharp flavouring powder, A 381.

poure, poor, A 225, 477, 488, 537, 702.

poure, to pore, A 185.

povre, poor, A 260.

powped, pt. pl. pooped, B 4589.

poynaunt, piquant, high-seasoned, pungent, A 352, B 4024.

poynt, in good, Fr. embonpoint, in good condition, corpulent, A 200.

poynt of his desir, object, or aim, of his desire, A 1501.

poyntes, tagged laces, A 3322.

praktisour, practitioner, A 422.

pray, n. prey, A 2015.

praye, n. prey, A 2632.

preche, to preach, A 712.

preef, proof, G 968, 1379.

prees, press, crowd, throng, B 646, 677, 865, F 189.

preeve, proof, B 4173.

preeve, to prove, prove itself, G 645, 1212.

preeved, pp. proved, tested, A 3001, G 1336.

prentys, apprentice, A 4365.

preved, pp. proved, F 481.

preyden, pt. pl. prayed, entreated, A 811.

preyen, pr. pl. pray, pray for, A 1260.

preyere, prayer, A 2332

preyse, to praise, C 42.

prie, to pry, peer, look, G 668.

prighte, pt. s. pricked, F 418.

prikasour, hard rider, A 189.

priked, pp. spurred, ridden hard, G 561, 576, 584.

priking, hard riding, A 191, 2599.

prikke, prick, point; to that prikke, to that point, B 1029.

prikynge, spurring, fast riding, A 2508.

pris, prize, A 237; credit, reputation, D 1152.

privee, privy, private, secret, G 1452; p. and apert, private and public, F 531.

profre, to proffer, G 1123.

profred, pp. proffered, G 1066.

prolle, pr. pl. prowl, go about in search of, G 1412.

propre, proper, own, peculiar, A 540, 3037; his propre good, his own property, A 581; propre kynde, peculiar nature, F 610, 619.

proprely, according to the peculiar character of each, A 729; y-clad proprely, in a way befitting a parish clerk, A 3320.

prospectives, perspective glasses, lenses, F 234.

proteccioun, protection, A 2363.

prow, profit, gain, advantage, G 609.

pryme, prime (of the day), 9 A.M., F 73; p. large, full prime, F 360.

prymerole, primrose, A 3268.

prys, price, estimation, worth, A 67.

pryvee and apert, secretly and openly, in private and public, D 1114, 1136.

pryvely, privily, secretly, A 609.

pryvetee, privity, privacy, A 4388.

pulle, to pluck; p. a fynch, equivalent to 'pluck a pigeon,' swindle a greenhorn, A 652.

pulled, pp. plucked, A 177.

pultrye, poultry, A 598.

purchace, subj. pr. s. provide, B 873.

purchacen, to purchase, procure, get, G 1405.

purchas, acquisition (by begging or other means), A 256.

purchasour, conveyancer, A 318.

purchasyng, conveyancing, A 320.

purtreye, to portray, draw, A 96.

purveiaunce, foresight, providence, A 1252, 3011.

putte, pt. 1 s. put, A 2363.

pye, pie, A 384.

pye, magpie, A 3950, G 565; pl. pyes, F 649.

pykepurs, pickpurse, A 1998.

pyler, pillar, A 1193.

pyn, pin, F 316.

pynched, pp. 'closely pleated.'—*Skeat.* A 151.

pynchen at, cavil at, find fault with, A 326.

pyne, suffering, pain, B 1080, F 445.

pyned, pt. pl. tortured, B 4249.

pynnes, pins, A 234.

pypes, musical pipes, A 2511.

qualm, sickness, disease, A 2014.

quelle, to kill, B 4580, C 854; subj. pr. s. opt. G 705.

Questio quid juris, the question is, what of the law, A 646.

questioun, discussion, A 2514.

queynt, pp. quenched, A 2336.

queynte, pt. s. quenched, went out, A 2334, 2337.

queynte, quaint, strange, curious, A 2333, F 369, G 752; curiously made, F 234; applied to the spear of Achilles, which could both wound and heal, F 239.

quite, to requite, pay, pay back, A 3864, G 736, 1025; subj. pr. s. A 770.

quiten, to pay, repay, G 1027.

quod, quoth, A 788, 839, B 858, G 1456.

quyked, pt. s. revived, A 2335.

quynyble, a very high voice, A 3332; 'the *quinible* was an octave higher than the *treble;* the *quatreble* was an octave higher than the mean. The *mean* was intermediate between the *plain-song* or *tenor* and the treble.' — *Skeat*.

quyte, to requite, G 1055.

rad, pp. read, A 2595, B 4502.

rage, great rush of wind, A 1985.

rage, 'to romp, toy wantonly,' A 257.

rammysh, rammish, ramlike, rank, G 887.

rampeth, springs, flies; she rampeth in my face, B 3094.

rape, G 1422. See note.

raughte, pt. s. reached, A 136, 2915.

recche, pr. 1 s. reck, care, B 94; pr. pl. F 71.

recche, subj. pr. s. explain, interpret, B 4086.

recchelees, reckless, A 179, B 4626.

receit, recipe, G 1353, 1366, 1384.

recorde, pr. 1 s. remind, A 829.

rede, red, A 1969, G 1095.

rede colera, 'red cholera caused by too much bile and *blood* (sometimes called *red humour*).' — *Skeat*. B 4118.

rede, pr. 1 s. counsel, advise, A 3068, 3071, C 285, 793, G 1008, 1409, 1475.

redeth, imp. pl. read, D 982.

redoutynge, reverence, honour, A 2050.

redy, ready, A 354.

reed, red, A 458, 552, 556, 1997, 3317.

reed, counsel, advice, A 665, C 744.

refereth, hath reference to, G 1083.

refut, refuge, B 852.

regne, reign, realm, kingdom, A 1624, 1638, 2299, F 135.

reherce, to rehearse, A 732, B 89.

rehersaille, rehearsal, G 852.

rehersyng, rehearsing, A 1650.

rekene, to reckon, A 401, 1954.

rekenyng, reckoning, A 600; pl. rekenynges, reckonings, accounts, bills, A 760.

rekke, imp. s. reck, care, G 698.

relente, to melt, G 1278.

relesse, to release, B 1069.

relikes, reliques, A 701.

remembrynge on, thinking, meditating on, A 1501.

remenaunt, remnant, remainder, A 724.

remewed, pp. removed, F 181.

renges, ranks, A 2594.

renne, to clutch, G 1422. See note.

renne, to run, A 3890, G 1415; pr. pl. A 2868.

renneth, runneth, F 479.

rennyng, running, A 551.

renomee, renown, D 1159.

renoun, renown, reputation, A 316.

rente, income, revenue, A 256, 373, B 4017.

repaire, to repair, return, F 589.

repeireth, repaireth, F 339.

repeirynge, repairing, returning, F 608.

replecciuon, repletion, over-eating, B 4027; pl. replecciouns, B 4113.

resalgar, realgar, a chemical compound, G 814.

rescus, rescue, A 2643.

rese, to shake, A 1986.

resons, reasons, opinions, A 274.

retenue, knyghtes of, retainers, A 2502.

rethor, rhetorician, B 4397, F 38.

reule, n. rule, A 173.

reuled, pp. ruled, A 816.

reve, reeve, steward, bailiff, A 542, 587; gen. s. reves, A 579.

revel, minstrelsy, A 4402.
revelour, reveller, A 4371, 4391.
rewe, on a, in a row, A 2866.
rewe, to rue, regret, G 729; to suffer for, G 997; have pity, A 3080; imp. s. have pity, B 853.
reweful, sorrowful, sad, B 854.
rewefulleste, ruefulest, A 2886.
reyn, rain, A 492, 595.
reyne, rein, F 313.
reyse, to raise, G 861.
reysed, pp. done military service, A 54.
ribaudye, ribaldry, A 3866.
ribible, rebeck, a kind of lute, A 4396.
riche, richly, A 609.
richesse, riches, A 1255.
riden, pt. pl. rode, A 825, 2897.
ridyng, tourney, joust, or procession, A 4377.
right, adv. just, A 661, 1096; entirely, A 804.
righte, adj. right, direct; the r. way, A 2739, B 1130.
ris, imp. s. rise, G 1205.
rist, riseth, B 864.
rit, rideth, A 2566, G 608.
roche, rock, F 500.
rode, complexion, A 3317.
rody, ruddy, F 385, 394.
roghte, pt. s. recked, cared for, B 4530.
roialliche, royally, in grand style, A 378.
rombled, pt. s. felt about, G 1322.
romed, pt. s. roamed, walked about, A 1065; strolled, A 1069.
romen, to roam, stroll, A 1099.
romynge, roaming, walking, A 1071.
ronne, pt. pl. ran, B 4578.
ronnen, pt. pl. ran, A 2925.
rood, pt. s. rode, A 328, 390, 622, 682, B 999.
roore, to roar, moan, groan, B 4078.
roos, pt. s. rose, A 823, F 267.
rooste, to roast, A 383.
roreth of, resoundeth with, A 2881.
rose, gen. s. rose's, A 1038.
rote, a stringed instrument of some kind, A 236.
rotie, subj. pr. s. rot, A 4407.
rouncy, a common hackney horse, a nag, A 390.
route, company, A 622, 2153, 2494, 2580, 2951, B 650.
routhe, ruth, pity, B 654, 1052, F 438.
routhelees, pitiless, B 863.
rowe, adv. roughly, sternly, fiercely, G 861.
rowned, pt. s. whispered, F 216.
rownen, to round, whisper, G 894.
rubible, ribible (dimin. of ribibe), rebec, a kind of violin, A 3331. Skeat says, 'A two-stringed musical instrument, played with a bow, of Moorish origin; Arab. rabāb.'
rubifiyng, reddening, G 797.
rudeliche, rudely, A 734.
ruest, hast pity, B 854.
ruggy, rough, uncombed, A 2883.
rumbel, n. rumble, A 1979.
ryde, pr. pl. ride, B 1102.
ryden, pr. pl. ride, A 2869.
ryden, pt. pl. rode, A 856.
rym, verse, D 1127.
rys, branch, twig, A 3324. A.S. hrís.
rysen, pr. pl. rise, F 383.
ryve, to rive, pierce, stab, C 828.

sacred, devoted, A 1921.

sadde, adj. pl. sad, sated, weary, tired, G 877.

sadel-bowe, saddle-bow, A 2691.

sadly, firmly, A 2602.

sal armonyak, sal ammoniac, G 824.

saleweth, saluteth, F 91.

sal preparat, prepared salt, G 810.

salueth, saluteth, A 1492.

saluyng, saluting, A 1649

sangwyn, red, A 439.

sarge, serge, a coarse stuff, A 2568.

saufly, safely, B 4398, D 878.

saugh, pt. s. saw, A 144, 850, 1995, 2017, B 1103, 4608.

sautrie, psaltery, a kind of harp, A 296.

save, the herb sage, A 2713.

sawce fleem, having a red pimpled face, A 625.

sawe, a saying, G 691, 1441.

say, pt. s. saw, B 1128.

scaled, scabby, scurvy, A 627. See Leviticus xiii. 30–37.

scapen, to escape, A 1107.

scaped, pp. escaped, B 1151.

scarsetee, scarcity, G 1393.

scarsly, sparingly, frugally, A 583.

scathe, misfortune, a pity, A 446.

science, legal knowledge, A 316.

sclaundre, slander, G 998.

sclaundrest, slanderest, G 695.

sclendre, slender, A 587.

scole, school, style, manner, pronunciation, A 125.

scoler, scholar, A 260.

scoleye, to go to school, A 302.

scriptures, writings, A 2044.

se, to see, A 1918, 3025, F 366; imp. s. B 4392.

seche, to seek, A 784, G 1442.

sechen, pr. pl. seek, G 863.

secree, adj. secret, B 4105, G 1370.

secree of secrees, secret of secrets, G 1447.

see, on to, to look on (A.S. onséon), A 1082; subj. pr. s., see to, have in sight, guard, protect; God yow see, C 715.

see, sea, A 698, B 68, 1042.

seege, siege, A 56.

seeke, pl. sick, A 18.

seel, seal, F 131.

seen, to see, A 1121, 2128; pr. pl. A 3027.

seet, pt. s. sat, A 2075.

seettes, seats, A 2580.

seigh, pt. s. saw, A 193, 1066.

seken, to seek, A 510; dat. inf. 'it is to seken evere,' it is ever an object of search, and never found, G 874; pr. pl. A 1266.

selve, same, A 2860.

sely, silly, simple, inoffensive, A 3896, B 682.

semed, it seemed, F 56.

semely, adv. seemly, properly, becomingly, A 123, 136.

semely, adj. seemly, comely, agreeable, A 751.

semycope, short, ecclesiastical, semicircular cloak, A 262.

semyly, seemly, becomingly, A 151.

sendal, a kind of light, fine silk stuff, A 440.

sene, dat. inf. to see, A 1035; pp. A 134.

sentence, thought, meaning, subject-matter, A 306, 798, B 4404; opinion, A 3002.

serchen, pr. pl. search, explore, D 867.

sermone, to preach, speak, C 879.

sermons, pl. writings, B 87. Lat. sermones.

servage, bondage, A 1946

serye, series, succession, argument, A 3067.

sesons, seasons, A 347.

sessiouns, sessions of the peace, A 355.

seten, pt. pl. sat, F 92.

sethe, to seethe, A 383.

sette, to set; 'sette a soper,' prepare a supper, A 815.

seuretee, surety, assurance, F 528.

sewed, pt. s. pursued, followed, B 4527.

sewes, rich and delicate and rare dishes of various kinds, F 67. A.S. séaw, juice.

sey, pr. pl. say, G 1375.

seyde, subj. pt. 1 s. would say, A 183.

seye, pr. 1 s. say, B 3880.

seyen, to say, A 1268.

seyl, sail (of a boat), A 696, B 833.

seyn, pp. seen, B 624, 1078.

seynd, pp. singed, broiled, B 4035.

shadwed, pp. shaded, A 607.

shake, pp. shaken, A 406.

shal, pr. s. has to, A 731, 831; 1 s. must, have to, A 853.

shaltow, shalt thou, B 4208.

shamefast, fast, fixed, established in shame, modest, A 2055, C 55.

shamefastnesse (corrupted in mod. Eng. into shamefacedness), modesty, A 840, C 55.

shape, pr. 1 s. prepare, A 809; pp. made, born, B 3099.

shapen, to plan, arrange, A 2541; pr. pl. shape, prepare; 'ye s. yow to talen,' you are preparing yourselves to tell stories, A 772; pp. shapen, shaped, determined, A 1108.

shaply, fit, suitable, A 372.

sharply, severely, A 523.

shave, pp. shaven, A 588, 690.

shawe, grove, A 4367.

sheeldes, French crowns, écus, bearing the figure of a shield, A 278.

sheene, bright, beautiful, A 116, 160, 1068, B 692, F 53.

sheep, sheep, a pastor's flock, A 496.

sheete, to shoot, A 3928.

shende, to harm, injure, spoil, A 4410.

shene, bright, A 1509, 1994.

shente, pt. s. injured, hurt, B 4031.

shepne, shippen, stable, cowhouse, A 2000.

shet, pp. shut, A 2597, B 1056.

shette, to shut, D 1141; pt. s. G 1142; pt. pl. G 1218; imp. pl. G 1137.

shipnes, shippens, stables, cowhouses, D 871.

shirreve, shire-reeve, sheriff, A 359.

sho, shoe, A 253.

shode, parting of the hair; here, rather, the parted hair itself, A 3316; the temple (space back of the eye and forehead, the dividing place between the upper and lower head; A.S. scéadan, to divide), A 2007.

sholde, pt. s. should, ought to, had a right to, A 450.

shoon, pt. s. shone, A 198.

shoope, pt. s. shaped, planned, C 874; pt. pl. G 1222, 1228.

short-sholdred, 'short in the upper arm.' — *Skeat.* A 549.

shorte with, whereby to shorten, A 791.

shortly, briefly, B 990; used absolutely, in brief, A 30; in A 843, the ellipsis is supplied: 'shortly for to tellen'; B 1007, 1021, F 567.

shot, arrow or crossbow bolt, A 2544.

shrewe, pr. 1 s. curse, beshrew, B 4616, 4617.

shrewe, adj. evil, wicked, G 995.

shrewe, bad fellow, scroundrel, C 819; wicked, accursed one, G 917; pl. shrewes, rascals, scoundrels, C 835, G 746.

shrighte, pt. s. shrieked, B 4552, F 417, 422, 472.

shul, pr. pl. shall, A 3080, G 1155, 1412.

shulder, shoulder, A 2163; pl. shuldres, A 678.

shulle, pr. pl. shall, A 2356.

shullen, pr. pl. shall, must, have to, A 3014.

shyne, dat. s. shin, A 386.

shynen, pt. pl. shone, A 2043.

shyveren, pr. pl. shiver, break in pieces, A 2605.

sighte, pt. s. sighed, B 1035.

Significavit, a writ of excommunication, so called from its initial word, A 662.

sike, adj. def. sick, A 424.

siker, sure, certain, A 3049, B 4353, G 864, 934.

sikerer, surer, more certain, more reliable, B 4043.

sikerly, surely, certainly, A 137, 154, 3244, 3891, B 4461, F 180.

sikes, sighs, A 1920.

silable, syllable, F 101.

singuleer, single; o singuleer mannes folye, one particular man's folly, G 997.

sit, pr. s. sitteth, F 59, 179.

sith, since, seeing that, D 969, 1148, G 1472; afterward, C 869.

sithe, times, B 1155, G 1031.

sithen, afterwards, A 2617, B 1121; since, B 58.

sithes, times, A 485.

sitte, subj. pr. s. sit, G 841; subj. pr. pl. G 1195.

sitthe, after that, afterwards, B 3867, 3913.

skiles, reasons, reasonings, arguments, comments, F 205.

skilful, discerning, reasonable, B 1038.

sklendre, slender, slight, spare, B 4023.

skriked, pt. pl. shrieked, B 4590.

slake, slack, slow, A 2901.

slaughtre, slaughter, assassination, A 2031.

slawe, pp. slain, B 3873, 4204.

sle, pr. pl. slay, F 462.

slee, to slay, A 661; imp. s. B 3089.

sleen, to slay, A 1645, 1646, C 836, 846.

sleep, pt. s. slept, A 98, 397.

sleere, slayer; the sleere of hym self, the suicide, A 2005.

sleighte, cunning, craft, slyness, A 604; pl. sleightes, devices, G 773.

slider, slippery, A 1264.

slit, pr. s. slideth, G 682.

slogardie, sluggardy, A 1042.

sloo, sloe, the fruit of the black thorn, A 3246.

slow, pt. s. slew, B 627, 664.

sluttish, slovenly, G 636.

slye, sly, crafty, artfully contrived, F 230.

smal, adv. little, men recche of it but smal, men care but little for it, F 71.

smart, quick, brisk; esy fir, and smart also, quiet fire, and a brisk also, G 768.

smerte, smartly, A 149.

smerte, subj. pr. smart, pain; 'thogh him soore smerte,' though it pain him sorely, A 230; subj. pt. thogh him gamed or smerte, A 534, F 564; pt. pl. B 3903.

smerte, n. smart, F 480.

smoot, pt. s. smote, A 149; of smoot, smote off, B 3881.

smothe, smooth, A 676.

smylere, smiler, one who smiles to deceive, A 1999.

smyte, to smite, strike, A 1658.

smyteth of, imp. pl. smite off, A 782.

snewed, pt. s. abounded, A 345.

snybbed, pp. snubbed, reproved, A 4401.

snybben, to snub, reprove, reprimand, A 523.

so, adv. to such an extent, B 1056; accordingly, B 4348.

sodeynly, suddenly, A 2333.

solaas, solace, entertainment, amusement, A 798.

solempne, festive, sportive, A 209; grand, A 364; stately, F 61, 179.

solempnely, pompously, A 274; in great state, royally, B 691.

som — som, one — another, A 1255, 1257, 3031.

som-del, somewhat, A 174, 446, B 4011.

somer, summer, A 394.

somnour, summoner to ecclesiastical courts, apparitor, A 543; somonour, A 623.

somtyme, at one time, A 65, 85.

sonde, a sending, message, visitation, B 826, 1049.

song, pt. s. sang, A 710.

songe, pp. sung, A 711.

sonne, gen. s. sun's, A 1051, D 868.

soond, sand, B 4457.

soong, pt. s. sang, A 122, 1055, B 4460.

soore, sorely, A 148, 230, B 3903, 4077, 4085, 4249, 4250, D 967, F 258, G 669.

soory, worthless, despicable, G 1349.

soote, adj. pl. sweet, A 1; def. s. F 389.

sooth, truth, A 284, B 832, 1013.

sooth, true, A 1625, F 21.

soothfastnesse, truth, B 4518.

soothly, truly, verily, indeed, A 117, 1936.

sope in wyn, sop in wine, bread dipped in wine, A 334.

soper, supper, A 348, 748, 799.

sophymes, sophisms, trickeries, F 554.

sore, sorely, A 1115, 2709.

sort, lot, destiny, A 844.

sorwes, sorrows, A 3071.

sory, sorry; sory place, sad, doleful place, A 2004; sorrowful, mournful, A 2010; ill, bad, C 876.

sothe, truth, A 845.

sotted, pp. fooled, befooled, G 1341.

soun, sound, A 674.

soupen, pr. pl. sup, F 297.

souple, supple, pliant, soft, A 203.

soutil, subtle, fine spun, A 2030; s. pencel, skilful pencil, A 2049.

soutiltee, subtlety (skill in alchemy), G 1371.

sovereyn, supreme, C 9, 91.

sovereynly, in the highest degree, B 4552.

sowe, n. sow, A 552.

sowed, pp. sewn, A 685.

sowes, gen. s. sow's, A 556.

sowke, to suck, A 4416.

sowne, to sound, A 565, F 105.

sowneth into, partaketh of the nature of, signifieth (Lat. sonat), F 517.

sownynge, importing, A 275; sownynge in, informed with, A 307, C 54.

space (of time); 'durynge the metes space,' at dinner time, B 1014; room, opportunity, F 493.

spare, to refrain, abstain from, A 192, 737.

sparre, spar, beam, A 1076.

sparth, halberd, battle axe, A 2520.

sparwe, sparrow, A 626.

speces, species, A 3013.

spedde, pt. s. speeded, caused to be successful, favoured, B 3876.

spedeful, successful, profitable, advantageous, B 726.

speeke, pt. pl. spoke, F 247.

speke of, to, in respect to, A 413.

speke, subj. pr. s. speak, A 734.

speken, for to, in respect to, A 142.

spiced conscience, A 526. See note.

spilt, pp. destroyed, killed, B 857.

spores, spurs, A 473.

spradde, pp. spread, A 2871.

sprynge, to spring, A 822.

squames, scales; iren squames, G 759.

stablissed, pp. established, A 2995.

stant, pr. s. standeth, A 3923, B 618, 651, 655, 1055, F 171, 182, 316.

stape, pp. stepped, advanced, B 4011.

starf, pt. s. starved, died, B 633.

staves, staffs, bludgeons, A 2510.

stede, stead; in stede of, instead of, A 2140.

steere, rudder, B 833.

stemed, pt. s. shone, glowed, A 202.

stepe, bright, sparkling, A 201, 753.

sterres, stars, A 268.

sterte, to start, A 1044; pt. s. A 1080, 2684, B 4467, 4557.

stertyng, starting, springing, A 1502.

sterve, to die, C 865.

stevene, voice, A 2562, B 4387, 4481; speech, language, F 150; they setten s., set a time, made appointment, A 4383.

stierne, stern, strong, A 2154, 2610.

stile, style, mode of speech, F 106.

stillatorie, a distilling vessel, G 580.

stille, adv. quietly, A 2985.

stired, pt. s. stirred, G 1278.

stirte, pt. s. started, B 4524, C 705.

stirten, pt. pl. started, rushed, B 4567.

stoke, to stick, stab, A 2546.
stokkes, sticks, A 2934.
stomblen, pr. pl. stumble, A 2613.
stonde, to stand, B 1050; imp. s. stand, G 1205.
stonden at, stand to, abide by, A 778.
stongen, pp. stung, A 1079.
stoor, store, stock (of a farm), A 598.
storven, pt. pl. died, C 888.
stot, a horse, a cob, A 615.
stounde, brief space of time, B 1021.
stoupeth, imp. pl. stoop, G 1327.
stoute, bold, A 2154.
strange, foreign, external; a strange thyng to thy persone, D 1161.
straughte, pt. pl. stretched, A 2916.
straw! an exclamation, G 925.
strawe, subj. pr. 2 s. strew, F 613.
stree, straw, A 2918, 2933, 3873.
streight, adv. straight, straightway, A 1650.
streit, strait, strict, A 174; narrow, A 1984; limited, B 4179.
streite, straitly, closely, A 457.
streite, pp. drawn, B 4547.
strem, stream, A 464; pl. stremes, streams, currents, A 402; streams or rays of light, A 1495, C 38.
strenger, stronger, C 825.
strete, street, B 1103.
strike of flex, hank of flax, A 676.
strogelest, strugglest, C 829.
stronde, strand, shore, B 825, 864; pl. strondes, A 13.
stroof, pt. s. strove, A 1038.
strouted, strutted, bulged, stuck out, A 3315.
stubbes, applied especially to the stumps of small trees or shrubs; (the diminutive is stubble), stubs, stumps, A 1978.
studieth, imp. pl. study, A 841.
stuwe, stew, fish-pond, A 350.
style, steps for passing over a fence or wall, F 106.
stynt, imp. s. cease, stop, A 2348, G 927.
stynte, to stop, cease, end, B 4347, G 883.
stynten, to stop, A 2732.
stynteth, imp. pl. stop, A 2674.
styth, anvil, A 2026.
styward, steward, F 291; pl. stywardes, A 579.
stywes, stews, brothels, C 465.
sublymatories, vessels for chemical sublimation, G 793.
sublymyng, sublimation, G 770.
substaunce, substance, means; 'of his substaunce,' out of his own means, A 489.
subtil, 'cunningly devised,' A 1054; subtle, treacherous, B 3890.
subtilitee, subtlety (of knowledge and craft), G 620.
subtilly, craftily, A 610; slily, C 798; with great caution, D 956; ingeniously, skilfully, F 222.
suffisaunce, sufficiency, A 490; satisfaction; hertes s., contentment of heart, B 4029.
suffisaunt, sufficient, A 1631.
surcote, overcoat, A 617.
surplys, surplice, A 3323.
surveiaunce, surveillance, oversight, C 95.
sustene, to sustain, bear, endure, B 847.
sustres, sisters, B 4458.

swal, pt. s. swelled, D 967.

swalwe, n. swallow, A 3258.

swannes, swans, F 68.

swatte, pt. s. sweat, or sweated, G 560, 563.

sweped, pp. swept, G 939.

swerd, sword, A 558, B 64, F 57; pl. swerdes, A 2026.

swete, to sweat, G 579; pr. pl. G 1186.

swevene, dream, a vision in sleep, B 4086, 4112; pl. swevenes, B 4113; swevenys, B 4111.

swich, such, A 3, 243, 485; pl. swiche, B 88, G 795, 801, 1071.

swinke, to toil, labour, C 874.

swithe, quickly; as swithe, as quickly (as may be), B 637, G 936, 1294; ful s., C 796; right as s., right quickly, G 1426.

swoot, n. sweat, G 578.

swoote, sweet, A 2860.

swore, pp. sworn, A 810.

swough, soughing of wind, A 1979.

swough, n. swoon, F 476, 477.

swowned, pt. s. swooned, A 2943, B 1058, F 443, 631.

swowneth, swooneth, F 430.

swyn, swine, A 598.

swynk, toil, labour, drudgery, A 188, 540, G 730.

swynke, to toil, labour, drudge, G 669.

swynken, to toil, labour, drudge, A 186.

swynkere, labourer, A 531.

sy, pt. s. saw, G 1381.

syk, sick, C 62.

syk, n. sigh, F 498.

syn, contracted form of sythen, since, A 601, 853, 1273, B 1115, 4015, G 630, 653, 656.

syngeth, imp. pl. sing, B 4510.

syve, sieve, G 940.

taak, imp. s. take, A 789, 1084, D 1139.

taake, imp. s. take, G 1120.

tabard, a herald's coat-of-arms; the Tabard, an inn in Southwark with the sign of the t., A 20; a loose frock or blouse, worn by ploughmen and other working men, A 541.

table dormant, fixed side table, or sideboard, A 353.

taffata, taffeta or taffety, a kind of silk stuff, A 440.

taille, a tally, an account scored on a stick; took by taille, bought on credit, A 570.

take, pp. taken, A 2724, G 605.

takel, tackle, arrows, A 106.

taketh, imp. pl. take, B 4630, 4633, C 90, G 1059, 1176, 1227.

talen, to tell stories, A 772.

talent, desire, B 1137.

tapes, ribbons, A 3241.

tapicer, maker of tapestry, upholsterer, A 362.

tappe, tap, a hole through which liquor is drawn from a cask, A 3890, 3892.

tappestere, tapster, barmaid, A 241, 3336.

targe, target, small shield, A 471.

tarie, to tarry, G 801.

taried, pp. delayed, F 402.

taryen, to delay, F 73.

taryynge, tarrying, delay, A 821.

teche, to teach, A 308.

teeris, tears, A 1921, B 70.

telle, imp. s. tell, G 639, 654, 1452.

temple, an inn of court, A 567.

temps, tense; that future temps, that future tense, refers, as Skeat points out, to the dat. inf., to seken, which precedes, used as a future tense, G 875.

tene, sorrow, grief; vexation, A 3106.

tenspire, to inspire, G 1470.

tercelet, male hawk, F 504.

tercelettes, small hawks, F 648.

termes, court terms? A 323; periods of life, A 3028; technical alchemic jargon, G 752, 1398.

terve, subj. pr. s. flay, G 1274.

terved, pp. flayed, skinned, G 471. See note.

tespye, to espy, B 4478.

testeres, head-pieces, helmets, A 2499.

testes, vessels for assaying metals, G 818.

text, topic, theme, B 45.

teyne, thin plate of metal, G 1225, 1229, 1240, 1318; pl. teynes, G 1332.

thankes, gen. hir thankes, willingly, A 1626.

thanne, then, A 535, 3003, D 1163.

tharray, the array, A 716, F 63.

that, art. the, A 113, B 4186, 4188, C 666, 802, 807, 816.

that, as, as well as, B 1036.

thavys, the advice, A 3076.

the, pronominal adv. by that, on that account, used before comparatives; 'the murierly,' the more merrily, A 714. A.S. þé, þŷ, instr. case of sé, séo, þǽt; the, in its pronominal character, stands for something which precedes.

the, thee, B 71, 72, G 663.

thee, to thrive, B 4166, 4622, G 641.

theech (= thee ich), **so**, so thrive I, G 929.

theek (= thee ik), **so**, so thrive I, A 3864.

theffect, the conclusion (of the whole matter), A 2366; the thing to be effected, A 2989; the realization, G 1261.

thencens, the incense, A 2938.

thenchauntementz, the enchantments, A 1944.

thenche, to think of, imagine, A 3253.

thencrees, the increase, A 275.

thenken, pr. pl. think, F 537.

thenketh, imp. pl. think, C 75.

thenne, thence, D 1141.

thennes, thence, B 1043.

thentencioun, the intention, G 1443.

ther, where, A 2082, F 179; wherein, C 886.

ther as, where that, A 172, 224, 249, 1058, 1061, 1068, 1974, 2505, 2858, 2861, B 4192, 4449, F 267, 637, G 750.

ther-by, by that means, G 722.

therfore, for that, A 809, F 177.

ther-to, in addition to that, moreover, besides, A 153, 239, 325, 553, 757.

thider, thither, A 1263; thider as, thither where, C 749.

thikke, thick, A 549; close together, A 2510; thickly set, A 1075.

thilke, that same, A 182, 1973, 2033, 2959, 3004, B 4015, 4210.

thirled, pp. drilled, pierced, A 2710.

tho, those, A 498, 2313, 2999.

tho, then, A 2536, 2597, 2882, 2945, 3329, B 1079, F 305, 472, G 1461.

thoccident, the occident, the west, B 3864.

tholde, the old, D 857.

thombe, thumb, A 563.

thonketh, imp. pl. thank, B 1113.

thorient, the orient, B 3875, 3883.

thoughte, it seemed; it thoughte me, it seemed to me, A 385, 682, 785, B 697, 699, 4201, 4204, F 527.

thow, thou, B 848, 851, 852.

thre, three, A 2934.

threed, thread, A 2030.

threpe, pr. pl. call, G 826.

threste, to thrust, push, A 2612.

thretyng, threatening, G 698.

thridde, third, B 4203.

thries, thrice, A 463, 562, 2952, 2954.

thrift, success, prosperity, G 739, 1425.

thriftily, becomingly, A 105.

thrifty, successful, profitable, B 46.

thropes, villages, D 871.

throte, throat, A 2013.

throwe, many a, many a time, many times, G 941.

thurgh, through, A 1075.

thurgh out, throughout, A 2567, 2574, B 1028.

thwitel, a whittle, a knife, A 3933.

thynges, things; herknynge his mynstrales hir thynges pleye, play their musical pieces, F 78.

thyngot, the ingot, G 1233.

thynketh, it seems, A 37, 3041, C 681, F 406.

thynne, thin, A 679.

tidyves, small birds of some kind, F 648.

tigre, tiger, A 1657.

til, to, into, unto, A 180, 2062, C 697, F 559.

tirannye, tyranny, A 1111.

tiraunt, tyrant, A 2015.

titanos (Greek), 'lime, gypsum, white earth, chalk, etc.,' G 1454.

to-, an intensive prefix to verbs and verbal nouns, imparting an idea of division, separation, destruction.

to, too, B 4115, F 525, G 644, 1423.

to-breketh, breaks, goes to pieces, G 907.

to-breste, pr. pl. break in pieces, A 2611.

to-brosten, pp. burst asunder, A 2691.

toforn, prep. before, F 268.

toft, tuft, A 555.

togidre, together, A 824.

to-hewen, pr. pl. hew in pieces, A 2609.

toke, pt. s. took, delivered, G 1112.

tollen, to take a portion of a grist as payment for grinding it, A 562.

tonge, tongue, A 712.

tonne, tun, a large cask, A 3894; tonne greet, tun great, having the circumference of a tun, A 1994.

too, toe, A 2726.

took, pt. s. gave, G 1030, 1365; took agayn, gave back, returned, G 1034.

tool, weapon, B 4106.

toon, toes, B 4052.

toos, toes, B 4370.
tope, top, head, A 590.
to-rent, pp. torn to pieces, C 102.
to-rente, pt. pl. rent asunder, tore in pieces, C 709.
torn, n. turn; a freendes torn, C 815.
to-shrede, pr. pl. cut in shreds, A 2609.
to-tore, pp. torn in bits, ragged, G 635.
touchede, pt. s. touched, A 2561.
Tour, the, the Tower of London, where the mint was, A 3256.
tourettes, rings attached to dog collars, A 2152.
tourneiynge, tourneying, tournament, A 2720.
trappures, trappings, A 2499.
travaillynge, in travail, in labour, A 2083.
trays, traces, the draught-straps of a horse's harness, A 2139.
traysoun, treason, betrayal, B 4513.
trede, pr. pl. tread, A 3022.
trench, a walk cut through woods, shrubbery, etc. F 392.
trenchant, cutting, sharp, A 3930.
treses, tresses, C 37.
tresoun, treason, treachery, A 2001.
tretee, treaty, B 3865.
tretys, shapely, A 152.
trewe, true, faithful, A 531.
trille, to turn, F 316.
triste, pr. 1 s. trust, B 832; pt. s. D 958.
trompe, trump, trumpet, A 674, 2174; pl. trompes, A 2511.
trone, throne, A 2529, C 842.
trouthe, truth, fidelity, A 46; troth, faith, A 763, F 627.
trusteth, imp. pl. trust, A 2182, B 1048.
tukked, tucked up, A 621.
turne, to turn, form in a lathe, A 3928.
turneiynge, tourneying, A 2557.
turneth agayn, imp. pl. turn back, B 4599.
tweye, twain, two, A 704, 792, B 4035, 4095, 4490, C 30, 817, 824, 828.
tweyfoold, twofold, double, G 566.
twies, twice, B 4202.
twiste, dat. s. branch, F 442.
twiste, to twist, wring, anguish, F 566.
twyes, twice, B 1058.
twynes, twine's; twynes threed, thread of twine, A 2030.
twynne, lit. to go into two, to separate; then, to depart, move on, in a general sense, A 835, F 577.
tydes, tides, A 401.
tygre, tiger, A 2626, F 419.
typet, friar's hood or cowl, used as a pocket, A 233; 'the long pendant from the hood,' A 3953. See note.

unarmed, pp. divested of armour, F 173.
unbokelen, to unbuckle, F 555.
uncouthe, unknown, strange, F 284.
undermeles, afternoons, D 875.
understondeth, imp. pl. understand, G 1165.
undertake, pr. 1 s. venture to say, A 288.
undertake, 'to conduct an enterprise.' — *Skeat.* A 405.

undren, the third hour of the day, 9 A.M.; the period thence on till noon, B 4412.

unfeestlich, unfestive, unfit for a feast, jaded, F 366.

unheele, misfortune, calamity, C 116.

unkouth, unknown, strange, rare, A 2497.

unknowe, pp. unknown, A 126, F 246.

unkynde, unnatural, B 88.

unnethe, uneasily, with difficulty, hardly, scarcely, B 1050, G 563, 1390.

unslekked, pp. unslacked, G 806.

untrewe, untruly, A 735.

unweelde, unwieldy, unmanageable, A 3886.

unwit, want of wit or understanding, G 1085.

unwityng, unknowing, G 1320.

unyolden, pp. unyielded, unconquered, A 2642, 2724.

up, upon, on; up peril of my lyf, D 1145.

upon, on, A 617.

upon lond, perhaps the same as up country, far inland, A 702.

up peyne, upon pain, or penalty, A 2543.

upright, stretched out at full length, A 2008, B 4232.

upriste, uprising, A 1051.

up-so-down, i.e. up as down, corrupted into upside down, G 625. But 'upside down' may be a distinct form.

usaunt, using, accustomed, A 3940.

use, pr. pl. practise, G 1409.

vanitee, emptiness, B 4112, 4201.

vanysshynge, vanishing; made a v., vanished, A 2360.

variaunt, variant, changeable, G 1175.

vassellage, vassalage, good service, A 3054.

vavasour, vavasor, landholder, in dignity next to a baron, A 360.

veluettes, velvets, F 644.

venerie, venery, hunting, the chase, A 166, 2308.

Venus, carnal desire, lust, C 59.

verdit, verdict, A 787.

vernycle, 'copy of the supposed imprint of Christ's face on the handkerchief of Saint Veronica,' A 685.

verrailly, verily, truly, F 462.

verray, very, true, A 72, B 4081, 4173.

vertu, virtue, power, energy, A 4.

vertuous, A 251. See the note.

veyl, veil, A 695.

veyn, vain, A 1094.

veze, a blast of wind, A 1985; glossed in Ellesmere Ms., *impetus*. 'The "impetus amens" of Statius refers rather to headlong hardihood than to physical forces.' — *Pollard.*

viage, voyage, journey, A 77, 723, 792.

vice, deformity, disfigurement, D 955.

vigilies, vigils, A 377.

vileyns, villainous, D 1158.

vileynye, villainy, foul or abusive language which breaks the rules of good breeding, A 70, 740, C 740; ill-breeding, A 726; disgrace, A 2729; base deed, D

962; any ungentlemanly act, D 1138, 1151.
violes, vials, phials, G 793.
vitaille, victual, provisions, A 248, 569.
vitailled, supplied with provisions, B 869.
voluper, a woman's cap, A 3241.
vouche-sauf, to vouchsafe, A 812; pr. pl. A 807.
voyden, to remove, put away, F 188.
voydith, imp. pl. send away, dismiss, G 1136.

waget, watchet, pale or light blue cloth, A 3321.
waited after, watched for, looked out for, A 525.
wāke-pleyes, wake-plays, plays or games connected with a lich-wake, or corpse-watch, A 2960.
walketh, imp. pl. walk, G 1207.
wan, pt. s. won, A 442, B 3864, F 662, 664.
wantowne, wanton, free, unrestrained, sportive, A 208.
wantownesse, wantonness, A 264.
wanye, to wane, decrease, A 2078.
war, aware, A 157; wary, prudent, A 309.
war, subj. pr.; war him of, let him beware of, A 662.
warne, pr. 1 s. notify, G 614.
warned, pt. s. notified, informed, G 590.
warnyng, information in advance, G 593.
wastel breed, cake bread, A 147.
wateryng, watering-place, A 826.
wawes, waves, A 1958.
waymentynge, wailing, lamentation, A 1921.
wayted, pt. s. watched, A 571, F 129.
wayten, to watch, F 444; pr. pl. F 88.
webbe, weaver, A 362.
weder, weather, B 873, F 52.
weel, adv. well, A 96.
weene, to suppose, G 1088.
weep, pt. s. wept, A 2345, 2878, B 1052, 1059, F 496.
weex, pt. s. waxed, became, B 3868.
wele, weal, happiness, A 1272, 2673, 3101; good fortune, welfare, C 115.
welked, pp. withered, C 738.
welle, spring, fountain, source, A 3037, F 505.
wem, spot, blemish; harm, hurt, F 121.
wend, pp. weened, supposed, F 510.
wende, to go, pass away, A 3025; pr. pl. F 296.
wende, pt. s. weened, supposed, A 1269, C 782; pt. pl. F 198.
wene, to ween, suppose, A 1655.
wenen, to ween, suppose, G 676.
went, pp. gone, F 567.
wepen, pr. pl. weep, B 820.
were, to guard, defend, A 2550.
were, to wear, F 147; pt. pl. A 2948.
were, subj. pt. s. would be, G 606, 1043, 1374; might be, G 1038.
wered, pt. s. wore, A 564, 680, 1929, 2175; werede, A 3235.
werre, war, A 47, 2002.
werreyed, pt. s. warred upon, or against, F 10.

wers, worse, A 3872.

werte, wart, A 555.

wery, weary, B 1071.

wex, n. wax, A 675.

wexe, to wax, grow, become, G 837, 1122; subj. pr. 1 s. G 1377.

wexen, to wax, grow, become, G 877; pr. pl. G 869, 1095.

wexeth, pr. s. waxeth, groweth, A 3024.

wexing, waxing, increasing, A 2078.

wey, way, A 1263.

weyed, pt. s. weighed, G 1298.

weylaway, interj. welaway, well-a-day, corruptions of A.S. wá-láwá, woe! lo! woe! alas! B 632, 4570.

wezele, weasel, A 3234.

what, somewhat, partly, F 54, 397.

what, why, A 184, B 56, 4236, G 754.

what, used as an exclamation, A 854.

what so, whatsoever, F 157.

what that, whatever, C 28.

whelkes, pimples, blotches, A 632.

whelp, dog, F 491; pl. whelpes, B 4122.

wher, whether, A 1101, F 579.

wher as, where that, A 1113 B, 1131, 4089, 4178.

where, whether, C 748.

where as, where that, C 36, 466, G 659.

which, what like, what kind of, A 2675, G 731; pl. whiche, A 40, F 30.

whil-eer, a while ago, G 1328.

whilom, formerly, once on a time, in times past, A 795, 4365, B 4175, C 463.

whippeltre, cornel tree, A 2923.

whit, white, A 564.

wif, wife, woman; good wif, good wife, mistress of a household, A 445; good, in this combination, is a noun, in the sense of property; so, too, in goodman.

wifhede, wifehood, B 76.

wight, person, A 326, 537, 2485, 3937, B 656, 4115.

wighte, weight, A 2145, 2520.

wikke, wicked, malign, A 1087, B 1028, 4613, C 88.

wilneth, willeth, A 2564.

wise, manner, B 3890.

wisly, surely, truly, B 1061, F 469.

wist, pp. known, B 1072.

wiste, pt. s. knew, A 224, 228, 280, 595, 711, B 1049, F 565, G 1074.

wit, reason, understanding, G 1300.

wite, to know, G 621, 1333; pr. pl. G 906.

wite, n. blame, G 953.

witen, pr. pl. know, A 1260.

with, by or through, by means of, A 705, 2018, 2022, 2724, 4402, B 3101; along with, D 1164.

withdraweth, imp. pl. withdraw, G 1423.

withholde, pp. withheld, A 511. See note.

withseye, to withsay, oppose, A 805.

wittes, wits, minds, F 203.

wo, woful, sorrowful, A 351.

wode, wood, G 809.

wodebynde, woodbine, A 1507.

wol, will, A 42.

wolde, would, wished, A 276, B 698.

wolle, wool, A 3249.

wolt, wilt, A 1624.

wonder, adv. wondrously, A 483, 1654, 2903, B 4058, G 629, 751, 1035, 1106, 1323.

wonder, adj. wondrous, wonderful, B 1045, C 891, F 248.

wonderly, wonderfully, A 84.

wondre, to wonder, G 603.

wone, n. wont, custom, usage, A 335, 1040, 1064.

wonedon, pt. pl. dwelt, lived, A 2927.

wonned, pp. dwelt, B 4406.

wont, pp. accustomed, A 2932.

wonyng, dwelling, A 606.

wonynge, dwelling, A 388.

wood, mad, A 184, 582, 636, 1656, 1659, 2042, 2631, 2950, G 576, 869, 1377.

woodnesse, madness, A 2011.

woost, knowest, A 2301, 2307, C 810, 824, G 653.

woot, pr. 1 and 3 s. know, knows, A 389, 659, 1262, B 93, 1021, 4396, C 278, 817.

wopen, pp. wept, F 523.

word, a corruption of ord, in the phrase ord and ende, beginning and end, B 3911.

worshipe, worthship, honour, dignity, F 571, G 632.

wortes, worts, herbs, B 4411, 4464.

worthy, 'of high rank'? — *Lounsbury;* A 68; having means and a good social standing, A 243, 459.

wostow, knowest thou, A 2304.

woxen, pp. waxed, grown, become, C 71.

wrastleth, wrestleth, A 2961.

wrastlynge, wrestling, A 548.

wrecche, wretched, A 1106.

wreche, n. wreak, vengeance, B 679.

wrek, imp. s. wreak, avenge, B 3095.

wreke, to wreak, avenge, C 857, 1173.

wrenches, crooked ways, deceits, impositions, G 1081.

wrethe, wreath, A 2145.

wrighte, wright, workman, A 614.

write, pp. written, A 161.

writen, pt. pl. wrote, F 233, 551.

writeth, witnesseth, A 3869.

writhyng, turning, F 127.

wroghte, pt. s. wrought, A 497.

wroot, pt. s. wrote, B 725.

wrooth, wroth, angry, A 451.

wydwe, widow, A 253, B 4011.

wylugh, willow, A 2922.

wympul, wimple, a nun's head and neck cloth, A 151. See illustration in Webster and in The Century Dictionary.

wyndas, windlass, F 184.

wynke, to wink, nod, F 348.

wynne, to win, conquer, A 594, 713, F 214.

wynsynge, winsome, cheerful, merry, lively, A 3263.

wyst, pp. known, F 260.

wyves, wives, A 374.

y-, a relic of the A.S. prefix, ge-, used chiefly with past participles, sometimes with the infinitive.

y-bete, beaten; newe y-bete, newly forged, A 2162.

y-beten, pp. beaten, F 414.

y-bore, pp. borne, carried, A 378, 2694.

y-bore, pp. born; his owene y-bore brother, C 704.
y-broght, pp. brought, A 1111.
y-clenched, clinched; y-clenched overthwart and endelong, 'clamped across and lengthways,' A 1991.
y-cleped, pp. called, named, A 376, 410.
y-corve, pp. cut, A 2013.
y-coyned, pp. coined, C 770.
y-do, pp. done, A 2534; ended, at an end, G 739.
y-drawe, pp. drawn, G 1440.
y-dropped, pp. bedropped, bedewed, A 2884.
ye, yea, G 599.
yeddynges, songs, A 237.
yede, pt. s. yode, went, G 1141, 1281.
yeerd, yard, B 4187.
yeldynge, yielding, produce, A 596.
yelewe, yellow, A 1929, 2141.
yeman, yeoman, commoner, feudal retainer, A 101.
yemanly, in true yeomanlike fashion, A 106.
yemen, yeomen, A 2509, 2728.
yerde, yard, stick, rod, A 149.
yeris, years, A 3869.
yerne, eager, brisk, A 3257.
yet, in addition, besides, moreover, A 2011, 2017, G 622, 734.
y-falle, pp. fallen, A 25.
y-fallen, pp. happened, G 1043.
y-fet, pp. fetched, F 174, G 1116.
y-finde, to find, F 470.
y-forged newe, newly coined, A 3256.
y-fostred, pp. brought up, A 3946.
y-glewed, pp. glued, F 182.
y-go, pp. gone, A 286.
y-harded, pp. hardened, F 245.
y-hent, pp. taken, seized, C 868.
y-holde, pp. held, A 2958.
y-kempd, pp. combed, A 4369.
y-knowe, pp. known, A 423.
y-lad, pp. drawn, A 530.
y-laft, pp. left, A 3862.
yle, isle, B 68.
y-liche, adv. alike, A 2526, F 20, G 1202.
ylike, adv. alike, G 850.
y-lyk, adj. like, A 592.
y-maad, pp. made, B 693.
ymages, images, astrological figures, A 418.
y-meynd, pp. mingled, mixed, A 2170.
ynogh, enough, A 373, B 872, 3172.
y-norissed, pp. nourished, nurtured, A 3948.
ynow, enough, G 945; pl. ynowe, F 470.
yolden, pp. yielded, A 3052.
yolle, pr. pl. yell, A 2672.
yolleden, pt. pl. yelled, B 4579.
yoore, long ago, for a long time, A 3897, C 69, F 403.
yore agon, a long time ago, A 1941.
youre, yours, G 1248.
yow, refl. yourself, A 1105.
y-piked, pp. picked, picked over, culled, G 941.
y-preved, pp. proved, A 485.
y-pulled, pp. plucked, A 3245.
y-purfiled, embroidered, trimmed, A 192.
y-raft, pp. seized, plundered, A 2015.

y-reke, pp. raked or heaped together, collected, A 3882.

y-rent, pp. rent, torn, crucified, B 844.

y-ronne, pp. run, A 8; arranged, A 2165.

y-ronnen, pp. run, A 2693.

y-sene, pp. seen, A 592.

y-shryve, pp. shriven, A 226.

y-slawe, pp. slain, slaughtered, C 856.

y-spreynd, pp. sprinkled, A 2169.

y-storve, pp. dead, A 2014.

y-take, pp. taken, A 2617.

y-teyd, pp. tied, A 457.

yvele, evilly, G 921, 1049, 1225.

y-wis, truly, indeed, B 4389, 4632, G 689, 1107, 1359, 1363.

y-wonne, pp. won, A 2659.

y-wroght, pp. wrought, A 196.

y-wrye, pp. covered, A 2904.

y-wympled, pp. wimpled, wearing a wimple, A 470.

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